Wind (Feng) ‘s Important Pointers on
“**Lester Levenson (The Sedona Method)** “ &
“**Lester Levenson (The Sedona Method) Six Steps** “.

For permanent shift in Consciousness – attaining (i.e. remembering) Spiritual Enlightenment / Freedom / Awakening (“Being your Beingness “ - “Simply Be” - “Beingness”) .

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Source URL (original in Chinese Language cn):
https://github.com/deng-bowen/6steps_trancript

Background on Wind (Feng 风 in Chinese **) :**

In China (population : 1.4 billion people) , the TSM (The Sedona Method Release Technique) and Lester Levenson (The Sedona Method) (1909-1984) are wildly popular , because it is free, simple, requires no belief system, no external authority/guru or teacher.

As of February 2026, it appears that Lester Levenson (The Sedona Method) and TSM (The Sedona Method) is more popular in China, than in the rest of the entire world combined.

Wind (Feng 风 in Chinese) 's personal direct awakening experience of inner freedom , is one important historical factor (Wind's chat logs document) that catalyzes the popularity of Lester Levenson (The Sedona Method) and TSM (The Sedona Method) among Chinese spiritual seekers. Wind (Feng) never charges any fee or money in sharing his experience.

Wind (Feng) : his commentary and interpretation of each of the Lester Levenson (The Sedona Method) Six Steps to Freedom, as reflected in his discussions, explanations, and guidance within the WeChat (Weixin) groups (" Shortcuts to Freedom " and "The Sedona Method Liberation Release Diamond Island) . [PS. Not sure , if this is the correct name of the WeChat (Weixin) chat groups , this is what Google Translate provided]

In the Chinese speaking community, there is this person with the ID **"Wind" / “Feng” (**風 **in**

Chinese / 风 in Chinese) who claimed to have experienced total freedom (Nirbīja Samadhi) after constant release (every moment 24/7) for about over a month in 2020.

Wind applied the following pointers:

* 1992 Original Sedona Method
https://archive.org/details/sedona-method-1992-audiobook

* Lester Levenson (The Sedona Method) Levenson's the Way Lecture
https://archive.org/details/lester-levenson-magnum-opus

* The key is, according to Wind/Feng: have a burning desire for Beingness (Freedom) , follow 24/7 the Original Lester Levenson (The Sedona Method) 6-steps for Freedom , as a form of constant reminder to release both any repressed negative feeling and positive feeling (as well) . All intellectual understanding or discourse is an obstacle and hindrance toward Freedom (Beingness), not a help.

Lester Levenson (The Sedona Method) (Original 1992 Sedona Method) 6-steps to Freedom
Six Steps to Freedom

*Note: Content begins on **Page 6, after Table of Contents.***

Lester Levenson (The Sedona Method) (Original 1992 Sedona Method) Golden 6-steps to Freedom

The golden key is the "Six Steps" Lester Levenson (The Sedona Method) wrote as follows:

1. You must want freedom more than you want control or approval (the world).
2. Make the decision to be free and release the feeling.
3. See that all your feelings culminate in three feeling of wants, the want of approval, the want to control, and the want of security. See that immediately and immediately let go of the underlying tension-feeling: want of approval, the want to control and the want of security.
4. Release constantly every moment. Release all your wanting approval, wanting to control and wanting security when alone or with people.
5. If you are stuck, let go of wanting to control or change the stuckness.
6. Each time you use the Release Method, you are lighter and happier. If you do this continually, you will continually be lighter, freer, and happier, and more at peace.

I am writing this summary from the provided PDF transcripts (2020.09–2021.08), to document general approach of Wind Feng's (风 in Chinese) detailed account and commentary (following " **Lester Levenson (The Sedona Method) -- Six Steps** ") on how Wind (Feng) arrived at the state of abiding peace and freedom—what he identifies as **Nirvikalpa Samadhi** or the **complete fulfillment of Step 1 of Lester Levenson's Six Steps**.

🧭 The Core Realization: "Complete Fulfillment of Step 1 = Nirvikalpa Samadhi"

Wind consistently equates **fully achieving Step 1** ("Want freedom more than anything else") with entering **Nirvikalpa Samadhi**—a permanent, irreversible shift in orientation where every subsequent choice naturally moves toward freedom. He explicitly states: "Nirvikalpa Samadhi in the Six Steps is simply the complete fulfillment of Step 1. After that, your every choice, decision, and action naturally turns toward freedom because the seeds of worldly desire no longer function."

This is not a temporary peak experience but a **fundamental reorientation of life's direction**—what Buddhism calls *Sotāpanna* (Stream-Entry).

📅 The Timeline and Process

Phase 1: Early Practice (2014–2019)

- Wind began practicing the Sedona Method around **2014**, but initially used distorted versions from books by Hale Dwoskin and Larry Crane.
- His practice of The Sedona Method Release Technique was **intermittent and ineffective**: "I released for six years (2014-2019) , on and off, constantly regressing."
- Wind accumulated vast theoretical knowledge (Buddhism, philosophy, theology) but found it **useless without direct release**.

Phase 2: Encounter with Original Teachings (Early 2020)

- In early 2020, Wind discovered Lester Levenson's **original 1992 course videos** and the **"The Way" audio series**.
- He realized that later interpretations had **diluted or altered** the method -- for having a happy successful life , etc - which in itself is nice but does not lead to TRUE FREEDOM.
- Wind committed to **strict adherence to the Six Steps as Lester originally taught them**.

Phase 3: Intensive Release Retreat (October 2020)

- Wind entered a **one-week intensive release retreat**.
- He did **not sit in passive meditation** but actively **released continuously** while testing goals:

"I listed things I wanted to achieve, then just kept releasing. Most of them happened. But more importantly, after each release, I felt higher—more joyful, lighter, freer."

- He used **Step 6 as constant feedback**: "If I didn't feel more free after a release, I knew I wasn't doing it right."
- When stuck, he applied **Step 5**: "I'd notice my wanting to change the stuckness—and release *that* wanting."

Phase 4: The Breakthrough (~Day 5–7 of Retreat)

- After several days of **continuous releasing**, a profound shift occurred:

"I directly *knew* that **all joy comes only from within**—from the quieting of the mind and the revealing of Infinite Being. The world offers nothing but suffering."

- This insight matched **Buddhist "seeing dukkha and its cause"** (*dukkha-sacca*, *samudaya-sacca*).

- At that moment, his **life's direction permanently reversed**: "My every next decision—automatically, effortlessly—moved toward freedom. I could no longer choose the world, even if I tried."

He later recognized this as **Nirvikalpa Samadhi** (as described by Yogananda) and **Stream-Entry** (as described in the Āgamas/Pali Canon).

🔑 Key Practices That Led to Enlightenment of Wind (Feng)

1. **Exclusive Use of the Lester Levenson Six Steps**

   Wind abandoned all other methods, affirming:

"The Six Steps are the complete map. You don't need anything else. Adding anything slows you down."

2. **Relentless Application of Step 6 (Gains)**

   He used the **joy, lightness, and freedom after each release** as proof of correct practice:

"Step 6 isn't optional—it's the engine. The Momentum proves release works, which fuels more release, which strengthens Step 1."

3. **Using Goals to Validate "Get Everything by Releasing Only"**

   Wind (Feng) tested Lester's promise by releasing to achieve worldly goals (e.g., passing exams, improving relationships). Success proved that **release—not effort—delivers results**, reinforcing his trust in the method.

4. **Immediate Handling of Stuckness via Step 5**

   Whenever resistance arose, he didn't analyze it—he released **the desire (wanting) to change the resistance itself**.

5. **No Stopping ("There Is No Stop in the Six Steps")**

   He emphasized **continuity**:

“After my first week in 2014, I stopped for six months—and all progress vanished. Never stop until you’re free.”

🌟 The State of Abiding Peace and Freedom

After the breakthrough, Wind describes his state as:

- **Imperturbability**: “Nothing can disturb me. Not people, events, or thoughts.”
- **Automatic Release**: “Releases happen like waves—feelings float up and out without effort.”
- **Freedom from Worldly Pull**: “I see the world clearly as *miserable*. No attraction remains.”
- **Constant Contact with Infinite Being**: “I frequently enter Samadhi. Each time, more desires drop away.”
- **Irreversibility**: “Once Step 1 is fully done, you cannot fall back. The seed of worldly desire is dead.”

Wind (Feng) clarifies this is **not emotional numbness** but **pure, unshakable presence**—what Lester Levenson (The Sedona Method) called **“ imperturbability --freedom beyond happiness.”**

💬 Wind (Feng)'s Final Advice on Six Steps

“You don’t need my story. You have Lester Levenson’s Six Steps.

Just **do them—exactly, continuously, without adding anything**.

One month of true practice can bring you to Nirvikalpa Samadhi.

If you’re not free in 1–2 months, you’re not in the Six Steps.

Stay in them—and freedom is guaranteed.”

In essence, Wind (Feng) attributes his enlightenment solely to the faithful, uncompromising application of Lester Levenson's original Six Steps (The simplest 1992 Sedona Method version) —nothing more, nothing less.

Wind -- Part 1

WeChat Official Account: The Shortcut to Freedom

WeChat Official Account: The Shortcut to Freedom
How can I quickly and experienceably achieve the first step?

How can I quickly and empirically achieve the first step?
2021-09-25 Backup source for Free Shortcut

Tiancheng:
How can the wind quickly and empirically achieve the first step?

Wind (Feng 风) :
Implement the six steps of Lester Levenson (The Sedona Method) Levenson.

Wind (Feng 风) :
The sixth step is the easiest to overlook out of the six steps.

Wind (Feng 风) :
But the sixth step is the key to achieving the first step.

Wind (Feng 风) :
Because you are actually seeking happiness in the world at an experiential level.

Wind (Feng 风) :
So you must put into practice Lester Levenson (The Sedona Method) 's favorite teaching.

Wind (Feng 风) :
get everything by releasing only

Wind (Feng 风) :
Every time you want something, you achieve it by releasing it.

Wind (Feng 风) :
This gain will make you want to release it even more.

Wind (Feng 风) :
Continuously confirming your gain will allow you to continuously release [the energy/rewards].

Wind (Feng 风) :
You're still unhappy even when you see your goals being achieved one by one.

Wind (Feng 风) :
You will then 'discover' on an experiential level that nothing can bring you happiness at all.

Wind (Feng 风) :
Immediately, you will realize the only source of happiness.

Wind (Feng 风) :
At this point, a change in flow direction will immediately occur.

Wind (Feng 风) :
A complete change in the flow of life

Wind (Feng 风) :
You've completely changed your direction.

Wind (Feng 风) :
This completes the first step.

Wind (Feng 风) :
Wanting freedom more than wanting the world

Wind (Feng 风) :
Then, just as Lester Levenson (The Sedona Method) said, they will keep falling into the last five steps.

Related content links:
Lester Levenson (The Sedona Method) 's favorite and most practical teaching: Everything is gained simply through liberation.

Wind's Talk on the "Six Steps" (Part 1) 2020.10.18
A Shortcut to Freedom (March 3, 2021, 8:43 AM) (Date of conversation: October 18, 2020)

Wind (Feng 风) :

I've decided to pursue freedom, and I'm going to do it. This decision became crystal clear yesterday when I was released. My current state is something my past self could never have imagined, but I know it's not the end yet.

I spend over 70-80% of my time operating at the level of "knowing." Just "knowing," without needing to mobilize any "knowledge" or "beliefs." My mental activity is much, much less than before.

I saw in Lester Levenson (The Sedona Method) 's words, "All happiness comes from within." When we try to find happiness in the world, we create a sense of scarcity, which drives many feelings and thoughts.

What we call finding happiness in the world is really just a temporary calming / queiting of the mind by telling ourselves, "I have achieved my goal."

A peaceful mind equals happiness. Because the only source of happiness is existence itself, and the mind is the only cover over infinite existence.

Go do it, I know. Freedom will be within months or weeks. This time it's not "I believe," but "I know," and I see the whole picture clearly.

You can do it by following these six steps: Allow yourself to become aware of it, and let it go.

"Lester Levenson (The Sedona Method) Levenson: Our basic philosophy is very simple, that is, each of us is unlimited except for those we keep psychologically."

Once you release your psychological constraints and limitations, you discover that we have always been limitless. We have always been omnipotent, omniscient, and perfect because our fundamental nature is perfect, and we cannot change it. Except for constantly turning our heads to look elsewhere, "It's there, it's there," "Who am I, who am I," like a drunken man trying to discover who we are and what we are.

Then, a part of us—we call it the mind—blinds us, preventing us from seeing that our unlimited existence is inherent and natural. The mind, 24 hours a day, unconsciously searches for absolute safety in the external world, but it's not there. So everyone unconsciously occupies 24 hours each day in the wrong direction, searching for where we are, who I am, what we are, where our safety lies—a 100% hopeless and frustrating direction.

If your fundamental nature is whole, complete, and eternal, why do you spend so much time every day struggling for survival? A nicer way to put it is ignorance, but my real advice is that any intelligent person would say, "My God, if I knew that, I would become it immediately."

Becoming who you are takes no time. Becoming who you are requires zero effort. But becoming who you are not, becoming limited, takes endless, strenuous struggle, unhappiness, and frustration.

Now, all of you have heard what I have said. How many wise people in this room have let go of the struggle and simply allowed their infinite existence to exist? In that case, you would have an effortless, utterly joyful life in every moment. How many of us have done this? You choose to suffer, you choose to do the most foolish things in my eyes. If you can have anything with just a thought, what is the point of all this struggle?

I call you foolish because it might help you. Is there anyone here who doesn't want to be smarter? So, be smart! If you need the world, operate it effortlessly with your thoughts, allow it to fall onto your knees, and let go of all your pain.

It's simple, it's easy, it's quick—if you do it. If you don't, it's complex, extremely difficult to reach, frustrating, and painful.

But the choice is yours. You can be who you are now, whole, complete, perfect, or you can choose to look elsewhere, 24 hours a day. So what will we do? In the next one or two months. Will we choose to be smart, or will we choose to be foolish?

I'll give you the answer, and I hope I'm wrong: I think you'll choose stupidity. But I can't figure out why you'll choose stupidity. Because the first thing I realized in my search for the answer was that I was stupid. I've said it more than once, I've said, "Lester Levenson (The Sedona Method) Levenson, you're so stupid! Stupid! Stupid! Stupid!" three times. I'm serious.

So, you hear me talk about stupidity, and I don't want to be stupid; that was the key to changing my direction. The next thing, of course, was to look in the right direction. I realized that what I had spent forty years trying to find out on the outside wasn't there. It was at the very bottom.

So only one direction remained: inward. What am I? What is the world? What is my relationship with it? What are these questions about? After I asked them, the answers came.

After everything is finished, I can see my steps. I've packaged it into this method, which is a very effective technique, but you only use it partially and minimally, not completely and to the maximum extent. If you use it to the maximum extent, it will only take you a few months, and then you will no longer feel oppressed.

The only thing standing between you and your ultimate existence is your repressed feelings. So, rightly so, make the decision, stop being foolish, become wise, and release all these repressed feelings. Within one to two months.

I don't think I could give you any better revelation than this. I could say you could do it in a century or two, but why not now? You are infinite right now, so why not just let them go? Release all the obscurations; they are all in your feelings.

Is there anything wrong with what I said? I have said everything I had to say.

You can read this repeatedly to inspire yourself.

classmate:
Should we wait until we've released all our desires—the desire for recognition and the desire for control—and then wait for the survival instinct to surface naturally before taking action?

Wind (Feng 风) :
If you can become aware of it, then release it. If you can't become aware of it, your "desire to become aware" is a desire to control. Release it, and you will become aware.

The desire for acceptance is the reason for control; the desire for survival is the reason for acceptance. Later in the process of release, the desire for survival (the fear of death) becomes quite evident. And this is my primary target for release now. The desire for control and acceptance that precedes it has been cleared away to a very small extent.

Saying it will be "released later" might sound like something very far in the future, but it's actually just a continuous release lasting one or two weeks. Don't extend it to the unit of "years," because it doesn't need to.

I've gone into seclusion to release my pent-up emotions. This time, I have only one goal: freedom.

classmate:
Why couldn't I release my desire to control and change things yesterday? It felt so difficult to do this release on its own.

Wind (Feng 风) :
Finally, regarding this question, let me answer it. It's actually very simple. You just need to remember these six steps. Keep them with you. You can pick them up and refer to them anytime.

You habitually use control to do things, including when you release; this habit operates on you as well. And this is where you're neglecting step six: "Every time you release, you become more and more relaxed, joyful, and free." You do it with effort. That's wrong.

classmate:
Yes, I release intentionally. I release very forcefully each time.

Wind (Feng 风) :
Your understanding is flawed. The "purpose" isn't the problem; the problem lies in not conforming to the six steps. Let me explain further.

When the process says "allow yourself to be aware," it doesn't mean you have to forcefully dig, but rather that you are aware of something in this moment without doing anything. There's no need for effort or control. Why doesn't the course teach you "how to be aware"? Because "how" involves mental effort.

For example, ask yourself if you want control or approval right now. You'll immediately realize it. If you can't, then you want to control. Wanting things to go your way is wanting control. It's very simple.

So, let me repeat: remember these six steps. Keep them close at hand and refer to them whenever you have a chance. Any questions you may have can be answered within these six steps.

I can explain it step by step.

The first step is "You must want freedom more than you want control and approval." Wanting control and approval is a way of limiting your feelings. But sometimes we're that foolish. We'd rather have restrictions than freedom. Sometimes you get stuck precisely because you're unwilling to let go of them. Just want it. When you realize that wanting control and approval limits you, you'll want freedom even more. So the six steps don't really need explanation. It's just the simple literal meaning.

The second step is to make a free decision. A decision is a decision. Because you want freedom, you decide to do it.

The third step is that all your feelings are driven by a desire for control and acceptance. You are constantly experiencing these feelings, and the entire world you perceive is designed for control and acceptance. You are on guard 24/7, trying to prevent the fear of death from surfaceing. This defense mechanism is based on the desire for control and acceptance.

The fourth step is continuous release. "Continuous" simply means continuous. You do it the first time, then you can do it a second, a third, a fourth… until you finally achieve freedom. Lester Levenson (The Sedona Method) said, "There is no stop in the six steps." There isn't a "stop" in the six steps. "Continuous" simply means continuous.

The fifth step is the one you'll likely use the most at first, because you'll often get stuck. But getting stuck is simply because you want to control it. The only reason you get stuck is because you want to control what's happening. It's that simple. Release this desire to control what's happening, and the feeling of being stuck will immediately turn into smoothness.

The sixth step, and the one we most easily overlook, involves releasing yourself. Each release makes you feel freer, which can be described as easy and enjoyable, but ultimately it's about freedom. The motivation from these experiences strengthens your desire for freedom from the first step. As Lester Levenson (The Sedona Method) said, "If you do the first step thoroughly, you will naturally follow the next five steps." If you do the first step thoroughly, you will have no obstacles left.

OK, here are the six steps. Keep them with you and they will greatly accelerate your release.

classmate:
Getting what you want by releasing it—isn't that control?

Wind (Feng 风) :
Control is a good thing, but wanting to control is not. Wanting equals lack. Wanting to control is a feeling of lack regarding control.

classmate:
Does each release require repeating all six steps, including the first two, or is it sufficient to only perform the release process?

Wind (Feng 风) :
All you need to do is use the release process. If you're not releasing, use the six steps to remind yourself. If you are releasing, just keep releasing. I'm going to continue releasing now, keep it up!

Wind's Talk on the "Six Steps" (Part Two) 2020.12.02
A Shortcut to Freedom (2021-03-04 08:01)

Date of conversation: December 2, 2020

classmate:
Teacher Feng, is it necessary to reach the first step in the six steps first? But I don't know how to achieve it. Can the order of the six steps be reversed?

Wind (Feng 风) :
The six steps are achieved through continuous release. You must continuously derive pleasure from the sixth step to reach the first step.

Initially, all six steps are helpful. When you don't want to release, remind yourself of the first step. Then, decide to release—that's the second step.

The third step is to directly release the desire for control and recognition. The fourth step is to continue releasing and maintain this desire.

When stuck, release the desire to control the stuck state; this is the fifth step. Each release should feel more pleasant and easier; this is the sixth step.

By consistently following these six steps, you will gradually increase your motivation for freedom, thereby achieving the first step in a comprehensive manner.

classmate:
I think that as long as you release the tension, these six steps will happen naturally, just like breathing. You don't need to remind yourself. Am I right in understanding this?

Wind (Feng 风) :
It's important to note that the six steps are easily forgotten. If you're not following any of the six steps, you're not continuously releasing the virus; conversely, if you are truly continuously releasing the virus, you will definitely be following the six steps.

classmate:
Releasing continuously doesn't necessarily mean continuous release. If you get stuck using step five, you're still continuously releasing, right?

Wind (Feng 风) :
If you get stuck, use step five, which is also a continuous release process. If you get stuck and remain stuck, then it's not a continuous release process.

classmate:
When I don't want to let go, reminding myself of the first step doesn't really make me feel anything. Instead, it reminds me that I want to change myself and want everything to get better, which motivates me more.

Wind (Feng 风) :
That works too; letting go can make you more free. Freedom encompasses everything. All you need is the motivation to let go.

The desire for recognition leads to a desire for control. Once you feel the desire for recognition, you need to release it. Releasing the desire for control makes the desire for recognition more apparent. Releasing enough of both the desire for recognition and the desire for control makes the desire for security more apparent.

If you don't release the desire for security, the desire for recognition and control will only grow back, and this cycle will continue endlessly. Therefore, only by continuously releasing the desire for control and recognition, and then continuously releasing the desire for security, can you reach the end.

By following these six steps, everyone can achieve freedom.

classmate:
If you keep releasing, and stay within the six steps, you will eventually reach freedom.

Wind (Feng 风) :
Yes.

classmate:
As long as it's within the six steps, it's a continuous release. Can it be understood in this way?

Wind (Feng 风) :
Yes, use a six-step test. As long as you're within those six steps, you're free.

Wind's Talk on the "Six Steps" (Part 3) 2020.11.17
A Shortcut to Freedom (March 5, 2021, 9:19 AM; Date of Talk: November 17, 2020)

Wind (Feng 风) :
Follow these six steps. Begin with these six steps, and end with these six steps. Use your gain to confirm your direction.

It's not good to make continuous releasing a "task." Continuous releasing is beneficial because each release has its advantages, as mentioned in step six; each release makes things easier and happier. You feel good, so keep releasing.

If you just force yourself to release, you'll stop; you won't be able to continue because you're suppressing your desires for the world.

My method is to constantly confirm my gains and my direction.

For example, she was about to listen to music. What did she want to get from the music? Could she get that from the release? Could she try it?

Continuously acknowledging your gains can help you maintain a state of continuous release.

If you say, "I can do it, I must release, I can't listen to music," it won't work because one direction in your subconscious is towards listening to music, which you've suppressed. Your conscious and subconscious minds are in a tug-of-war, and if you don't look at it, it won't succeed.

You don't actually need to enjoy anything. Be joyful!

Write down the possibilities that you think can bring happiness, and where you think happiness can be found, not rationally, but in the places where you actually seek happiness.

If you suppress these desires, you can't take the first step. You can force yourself to do homework and work, but you can't force yourself to release them.

Let me elaborate on Lester Levenson (The Sedona Method) 's favorite teaching: get everything by releasing only.

What do you want? How are you going to do it? Why not get it through release? This is how you practice; you choose to release.

Sometimes you might spend an entire afternoon doing other things without releasing anything. That's because your subconscious is seeking something. You can't force yourself to release it.

You need to see what you are seeking and ask yourself, "Can I get that from release?" See which way is easier, more enjoyable, and then choose release.

That's why I say successful experiences are important. You have to gain benefits first; you won't do it without benefits—that's your mindset. It will try every means to avoid and resist release. I remember saying before that focusing on step six truly led me into continuous release.

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Why do many people feel sleepy after releasing stress? It's simple: because sleep is more comfortable than forced release. The mind always tends to do what's more comfortable.

That's why Lester Levenson (The Sedona Method) always makes you confirm your gains; it's very important. Step six cannot be ignored, so you need to keep reaping the benefits.

With each release, you must feel better; only then can you continue. Once you feel compulsion or effort, immediately relax and release the urge to control.

If releasing makes you feel more comfortable than sleeping, you will naturally tend to release; it's really that simple.

So I said you haven't seen the complete road, so naturally you'll have doubts. But if you experience the six steps, you'll know its perfection.

All of Lester Levenson (The Sedona Method) Levenson's guidance is about six steps; without it by your side, you'll stray from the path without even realizing it.

Wind's Talk on the "Six Steps" (Part 4) 2020.10.22
A Shortcut to Freedom (2021-03-06 12:02)

Date of conversation: October 22, 2020

Wind (Feng 风) :
Someone just messaged me privately asking if the step of confirming a greater sense of well-being was included. This step wasn't part of the initial guidance before my retreat; it was added during the guidance session a couple of days ago. That's indeed the case.

Because I confirmed the six steps during my retreat. There are some very subtle things involved, such as motivation. Wanting freedom requires motivation.

Each time you remind yourself of step six, it subtly and fundamentally motivates you to take step one. This greatly accelerates your release process, as the subsequent steps will then be carried out naturally.

So remind yourself of step six and step one. The key word for step six is "more." Each release will bring more joy, ease, and freedom. This will make you want freedom even more.

Note that this applies to each and every time.

Once you get stuck, you won't want to let go. The urge to escape will quickly pull you in the opposite direction.

Remember what I said a few days ago? Your whole mind is filled with desires, so you'll always have desires until you're free.

The difference lies in how you direct it—whether you guide it towards freedom or towards restriction.

The desire for freedom leads to a desire for further liberation. In other words, once you've done it the first time, you know you'll feel even better and experience more freedom the next time. Naturally, you'll want to do it a second time.

ask:
Once you release control and your emotions are clean, you're clean, right?

Wind (Feng 风) :
Yes, once it's released, it's released. What you released were three basic desires: the desire for control, the desire for recognition, and the desire to survive.

ask:
After experiencing that joy, should we start the six-step process again?

Wind (Feng 风) :
After feeling joy, continue to release, and you will feel even more joyful and free. Then you release again, and it will soar once more. The feeling keeps rising. The continuous joy will give you the motivation to continue releasing. Only this motivation will allow you to achieve the fourth step of sustained release.

My goal this time is to draw the entire map. Once a group of people have mastered the process, I will also go into seclusion; this matter cannot be delayed any longer.

ask:
How do I start over?

Wind (Feng 风) :
Just restart the process.

Let me talk about the issue of getting stuck. Many people feel that their emotions are constantly coming out, but they can slowly squeeze some out.

They think this is continuous release, not being stuck. Wrong, this is also being stuck. Because you're stuck.

A release that doesn't feel stuck means that with each release you feel more relaxed, joyful, and free. Use step six to confirm your release.

If you feel like you're fighting a protracted battle with it, then you're stuck in a stalemate; if you feel like you're exerting a lot of force to release it, then you're stuck in a stalemate.

It's important to note that release is not a protracted battle. I know continuous release sounds like a protracted battle, but it's not. Each release brings you immense joy and freedom. Then you'll naturally want to continue releasing.

classmate:
What to do if it gets stuck?

Wind (Feng 风) :
Now pay attention to step five. Observe how you feel when you're stuck, and release your desire for control. If you don't release this control, it will keep affecting you, and you will remain stuck.

This isn't something that can be resolved through a protracted struggle; "protracted" means a lifetime, or even longer. It will remain stuck until you release it.

classmate:

I was doing something or eating when I felt a sensation somewhere in my body. Before I could even identify what it was, it vanished.

Wind (Feng 风) :
Does that disappearance come with a sense of pleasure and freedom?

ask:
No

Wind (Feng 风) :
Do you have a clearer feeling now? If not, then it's not a release. It's just a habitual, formulaic suppression.

Wind's Talk on the "Six Steps" (Part 5) 2020.11.20
A Shortcut to Freedom (2021-03-07 15:51)

Date of conversation: November 20, 2020

Wind (Feng 风) :
Release anything you want, make it your experience.

During the retreat, I also achieved many goals, but I didn't use a goal table; I just listed out what I wanted to achieve.

Then they kept releasing the tokens, and eventually found that most of them were successful.

ask:
Have you taken the first step when you went into seclusion?

Wind (Feng 风) :
Later, the six steps were confirmed. It was during that confirmation of the six steps that I knew something had completely changed.

Later, I suddenly realized that it was the Stream-Enterer in the Agamas, and after reading the Venerable One's explanation, I learned that it was also the Nirbhabhava Samadhi in Yoga.

Confirmation is the first step. Only after achieving the first step can you dispel doubts, and only dispelling doubts can be called "confirmation".

The entire road will be laid out before you. You will know directly how to reach the destination; it's a direct, unspoken knowledge, requiring no thought.

Then you realize that every action you take cannot go against freedom, and this feeling of changing the flow is very clear.

ask:
How did you suddenly confirm the six-step method?

Wind (Feng 风) :
Continuous release.

ask:
How long did the release continue?

Wind (Feng 风) :

I was released in less than a week.

ask:
Is he going to remain in seclusion for a week?

Wind (Feng 风) :
Yes. My sustained release wasn't about sitting there forcing myself to release; I wrote down many goals on it. My mental process was validation; at the time, I was like this:

I do a release once, and then I feel great. I then say to myself, "Let's release again, will it feel even better?" I verify step six.

Then I got stuck, so I said, let's test step five, let's release the control I'm trying to have and see if it will get better. And wow, it's smooth now! I'm so happy.

Then it releases again, so the whole process is actually quite interesting, not the kind of sitting there meditating that many people imagine.

After a few days of this release, I was already feeling very happy, and that's when the insight naturally came to me.

I know directly what the only source of happiness is, and when you cover it up with feelings, that is pain, and pain is what limits your infinite existence.

As soon as this realization occurred, I immediately felt something change; the release became very proactive, without needing any of those paper goals to entice me.

It's about constantly releasing, and then you reach the point I mentioned: you suddenly detach from your entire mind, and you feel all the power you've used in your mind flowing inward. In

that instant, you feel your whole body and mind turn inward, and then you suddenly know all the steps that follow.

At the time, I thought those experiences were individualized, so I didn't go into detail about many of them. For example, when I relieved physical stress, I would suddenly relax completely and straighten up.

Now I know this was bound to happen, because it is a prerequisite for entering Samadhi, and one of the first few steps to reach Nirbhabhava Samadhi.

Wind's Talk on the "Six Steps" (Part Six) 2020.11.17
A Shortcut to Freedom (2021-03-08 15:13)

Date of conversation: November 17, 2020

Wind (Feng 风) :
I also failed for six years.

ask:
Where? Didn't you discover the Original 1992 Sedona Method three years later?

Wind (Feng 风) :
If there's no continuous release, it's a failure; it's stuck.

ask:
Is it possible that we might also get stuck for a few years?

Wind (Feng 风) :
Using the six steps, it won't be a problem. I didn't fully understand the six steps before, but after I did, I won't get stuck on the road anymore.

ask:
Could it be that we haven't understood the six steps either? Is that why you think we need to wait until we truly understand the six steps, otherwise we'll continue to get stuck?

Wind (Feng 风) :
Yes, having someone with experience is enough. That way, they can answer all the questions. It's like the Buddha saying that after completing the first stage of the Four Noble Truths, we enter the second.

ask:
What exactly is the experiential level?

Wind (Feng 风) :
When you first start using the six steps, you are not using it completely; you are using the six steps to guide yourself on the right path.

ask:
I'm really curious to know what you're referring to. Could you explain in more detail?

Wind (Feng 风) :
Sure, I actually explained it in detail yesterday.

"Venerable Sir! What is meant by 'enlightenment'? Venerable Sir! What is 'enlightenment'? What is 'following enlightenment'? Bhikkhu! The knowledge of suffering, the knowledge of the origin of suffering, the knowledge of the cessation of suffering, and the knowledge of the path leading to the cessation of suffering—this is called 'enlightenment'; this is called 'following enlightenment'."

"Noble disciple! Contemplate suffering, the origin of suffering, the cessation of suffering, the path to the cessation of suffering, and the path of the cessation of suffering. Contemplate the Dharma in accordance with the Dharma, without defilements, by choosing, distinguishing, investigating, knowing, being wise, opening one's mind, and observing. This is called right view, which is noble, transcendent, without defilements, non-attachment, rightly extinguishing suffering, and turning towards the end of suffering."

Lester Levenson (The Sedona Method) : Yes, that's the first step, and the first step in the method, isn't it? You have to want freedom more than you want the world.

Let me rephrase it slightly, but this is indeed how it originally was. Because it seemed to have no real relevance to people, we modified it to "You must want freedom more than you want to be recognized and controlled," because being recognized and controlled is equivalent to the world.

But I think it's better to say, "You must want freedom more than you want the world." If you do that, your next action will be to turn away from the world, focus back on yourself, do what it takes to leave the world, and allow your infinite existence to simply exist here.

So the first step is that you must want freedom more than you want the world.

You can compare them; if you can read classical Chinese, you'll find they're the same thing. Let me explain it simply.

Why do you pursue happiness in this world? Because you mistakenly believe, based on your experience, that happiness exists in the world.

Therefore, Lester Levenson (The Sedona Method) makes you realize that the world is tragic. Fully experiencing this will develop an intelligence, which the Buddha called the wisdom of seeing suffering.

Then you will see the cause of suffering. The world is filled with suffering because of your attachment and hatred. Once these are extinguished, your suffering will completely disappear. All happiness resides within you. This understanding, this wisdom, is what the Buddha called the wisdom of the origin of suffering and the wisdom of the cessation of suffering.

Knowing that the world is suffering, knowing how suffering arises, and knowing how suffering ceases—this constitutes correct observation, which the Buddha called "right view," or "enlightenment" and "holy wisdom."

Guided by right view, the eight parts of the entire path are presented before you; the Buddha called them the Eightfold Noble Path. The direction begins to change.

In the six-step process, this represents achieving the first step. Therefore, the six steps initially serve as an operating guide, leading you through the process once you fully align with the first step.

If you truly take the first step, every choice and action you take will naturally tend towards freedom.

Lester Levenson (The Sedona Method) : Yes, that's the first step, and the first step in the method, isn't it? You have to want freedom more than you want the world.

Let me rephrase it slightly, but this is indeed how it originally was. Because it seemed to have no real relevance to people, we modified it to "You must want freedom more than you want to be recognized and controlled," because being recognized and controlled is equivalent to the world.

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So the first step is that you must want freedom more than you want the world.

"Noble disciple! Contemplate suffering, the origin of suffering, the cessation of suffering, the path to the cessation of suffering, and the path of the cessation of suffering. Contemplate the Dharma in accordance with the Dharma, without defilements, by choosing, distinguishing, investigating, knowing, being wise, opening one's mind, and observing. This is called right view, which is noble, transcendent, without defilements, non-attachment, rightly extinguishing suffering, and turning towards the end of suffering."

Once you get here, every choice, distinction, inquiry, awareness, shrewdness, enlightenment, and observation you make will naturally turn in the right direction.

Corresponding to the thought of non-leaking, which is an ancient translation meaning perfect and without flaws.

You no longer seek happiness in an imperfect world, so you wholeheartedly and naturally change direction in every choice you make.

Therefore, reaching the first step of the six steps is actually what Buddhism calls the first fruit of sainthood, the stream-enterer fruit, the stream-enterer fruit, and the wisdom-liberated one, having entered the stream of saints.

You will naturally break three knots. The first knot is the knot of doubt, because the entire path is presented before you, so you break all doubts.

The second knot is the knot of self-view. Because you see the flaws in the world, you will not look for "I" anywhere, and you will not think that the body is "I".

The third knot is the knot of clinging to rituals and rites. Because you see the source of everything, you will no longer engage in rituals, believe that external forces are effective, or have the idea that they can lead to the end. At the same time, the karma that could have led you to lower realms is completely cleared.

This concludes the first step. The remaining five steps will naturally fall into your experience.

Besides in "The Way," Lester Levenson (The Sedona Method) 's description in other audio recordings of "taking the first step, and every action you take will tend toward freedom" is the same.

ask:
Last night, my doubts surfaced. I stayed up all night reading my journal/diary, but I didn't continue to release my pent-up emotions because I started to doubt the release method, to doubt myself, and to doubt the achievements of the Wind.

Then I couldn't get out of bed today. I'm so tired. I didn't release all my stress as soon as I woke up like I did the other two days. I'm a bit stuck now, feeling indifferent, sad, and afraid.

Wind (Feng 风) :
It's perfectly normal to have doubts before actually getting into the six steps; these are things that happen repeatedly.

Because you won't truly eliminate doubt until the path is revealed. After the path is revealed, faith is established; the ancient translation is called indestructible pure faith. This is actually the attainment of the second step. Since you haven't seen it, of course you'll doubt.

ask:
How can we change direction and truly achieve the first step at the level of experience?

Wind (Feng 风) :
The method of reversing direction in the release technique involves constantly confirming your gain. If you benefit from releasing, you'll want to release more.

For example, if you have an exam today and you have a history of successfully passing it through diligent study, you will study hard. However, if you pass the exam through a form of release, you will then seek release.

You need to make sure all your gains come from releasing. Get everything by releasing only. It's important to gain benefits at the beginning, so that the gains support you to achieve even greater gains.

Simply put, you will only turn around and take the first step when you see the world as equal to suffering and all happiness as coming from within. As long as you still believe that happiness exists in the world, you will stop to pursue it.

If you frequently listen to the audio and watch the videos of Lester Levenson (The Sedona Method) Levenson, you'll likely see Lester Levenson (The Sedona Method) asking two questions: one is, **"Have you ever experienced an inner picture change that immediately changes the outside world?**", and the other is, **"Have you discovered that all happiness comes from within?"**

You really can only take the first step if you discover this. In classical texts like the Agamas, it's described as seeing suffering and seeing the cause of suffering. But when Lester Levenson (The Sedona Method) says it casually in plain language, you'll overlook it.

So changing direction isn't about shouting "I want freedom," but about gradually confirming that your gain comes from liberation, and there's nothing outside of those six steps.

You can't just resist or hate the world; that won't do any good. Unfortunately, when most people cry out for "freedom," what they're really suppressing is their hatred of the world. But hatred and attachment are two sides of the same coin; they are two directions of desire.

It only works if you truly take the first step at the experiential level. Through continuous release and confirmation of your gains, confirm the source of your happiness.

Okay, let's release this, from gaining a little benefit to gaining all the benefits. There's nothing else to say.

A complete map of achieving ultimate freedom using the release method (3600 words)
2021-09-25 Shortcuts to Freedom (Source)

Conversation 1, October 30, 2020

Wind (Feng 风) :
Go use this method

Wind (Feng 风) :
Release the desire for control and identification; release the programs that overlay the fear of death.

Wind (Feng 风) :
Then allow the fear of death to surface, and release it completely.

Wind (Feng 风) :
Initially, what was released was a program that sought control and validation.

Wind (Feng 风) :
You are simply releasing these two programs.

Wind (Feng 风) :
When you release, those feelings, those thousands of thoughts about the body, disappear.

Wind (Feng 风) :
When you release your deepest fear of death, your entire mind disappears.

Wind (Feng 风) :
Your sense of separation will dissipate, leaving only infinity.

Wind (Feng 风) :
You will naturally come to believe that you are an infinite being.

Wind (Feng 风) :
Is that clear enough?

Wind (Feng 风) :
"emoji: laugh"

Second conversation, October 30, 2020

Wind (Feng 风) :
Another issue is the problem of 'separation' and 'fear of death'.

Wind (Feng 风) :
Roller just happened to translate that article.

Wind (Feng 风) :
After releasing my fear of death these past few days, I encountered that separation.

Wind (Feng 风) :
Therefore, I believe this proposition needs to be clarified even more clearly.

Wind (Feng 风) :
Because my previous arguments (Editor's note: before the six steps of confirmation) were somewhat mixed with my own imagination.

Wind (Feng 风) :
I'll continue with the topic of separation.

Wind (Feng 风) :
I had been releasing my 'fear of death' for several days.

Wind (Feng 风) :
Indeed, a strong feeling of 'I am this body' surged up.

Wind (Feng 风) :
But when I touched it, the fear of death returned.

Wind (Feng 风) :
The 'sense of separation' is the initial feeling; it means 'I am this body separated from infinite existence'.

Wind (Feng 风) :
If you want freedom, the goal of liberation is merely the desire for control, the desire for recognition, and the fear of death.

Wind (Feng 风) :
After I came into contact with the concept of 'separation', I saw a little bit of it.

Wind (Feng 风) :

If I truly release all my fear of death, it will dissipate on its own.

Wind (Feng 风) :
Because it's this program that makes it impossible for you to see clearly.

Wind (Feng 风) :
Therefore, keep it simple.

Wind (Feng 风) :
Release the desire for control and identification that lies beneath the 'No. 1 program' (the fear of death).

Wind (Feng 风) :
Then release the fear of death.

Wind (Feng 风) :
That's the end of it.

Conversation 3, December 1, 2020

ask:
In the section on goals and winning, Lester Levenson (The Sedona Method) said that the first desire is the desire to separate. Why wasn't this the first desire in the release law?

Wind (Feng 风) :
sense of separation

Wind (Feng 风) :
"Chat history"

ask:
"Photo of page"

ask:

In other words, releasing the fear of death also releases the sense of separation?

Wind (Feng 风) :
Every release is a release of the feeling of separation.

Wind (Feng 风) :
However, when you're at this bottom line and begin to release, you can achieve freedom within months; continued release will get you there. Given your current momentum, you are capable of

doing so. As you continue to release, you will get high. From there, you can release even deeper and pull out the fear of death. When you let go of that fear of dying, a much stronger agony arises—the feeling of separation. But because you have already released so much garbage, when you let go of the fear of death, you are able to cope with it and eliminate this feeling of separation, and then you are there.

Wind (Feng 风) :
After releasing your fear of death, you will come into contact with a sense of separation.

Wind (Feng 风) :
This presents a choice: to become an infinite entity or to become separate individuals.

Wind (Feng 风) :
When you acknowledge your infinite existence, you are instantly one.

ask:
Even after releasing the fear of death, the work is not yet finished?

Wind (Feng 风) :
Once it's completely released, it's done.

Wind (Feng 风) :
When the feeling of separation arises, you haven't fully released the fear of death.

Wind (Feng 风) :
"Chat history"

Wind (Feng 风) :

I've told you this before.

Wind (Feng 风) :
If you want to handle the feeling of separation, you must retain some of the fear of death.

Wind (Feng 风) :
Otherwise the sense of separation will dissipate.

Wind (Feng 风) :
When you completely eliminate the fear of death, your mental programming is completely cleared.

ask:
Once the sense of separation is eliminated, then we reach the state of "I am everything," right?

Wind (Feng 风) :
Infinite existence

ask:
The feeling of separation is gone?

Wind (Feng 风) :
Yes, I will no longer have the feeling of 'I am an individual'.

Wind (Feng 风) :
I will no longer feel like I am a body

ask:
Even while still using a body

Wind (Feng 风) :
Um

Wind (Feng 风) :
You watch the body move.

ask:
You just said that every release is a release of the feeling of separation.

Wind (Feng 风) :
Yes

Wind (Feng 风) :
Our existence constructs a mindset—"Imagine it as a body." Therefore, everything you do, and everything we will continue to do until you are free, is to eliminate this sense of separation.

Wind (Feng 风) :
The sense of separation is actually the sense of ego.

ask:
Could it be said that what's being released is a sense of individuality? I feel like an individual.

Wind (Feng 风) :
Self-sense

Wind (Feng 风) :
The word "separation" is not used in "the way".

Wind (Feng 风) :

It uses the sense of ego.

Wind (Feng 风) :
Self-sense

Wind (Feng 风) :
Every time you release yourself, you are releasing your sense of self.

Wind (Feng 风) :
Recognize God's actions through you

ask:
"It's not me, but the Father (God) who works through me" (word by Jesus in the Bible)—this is a slogan I used to chant a lot. (Emoji: laugh)

Wind (Feng 风) :
Release it to become experience

ask:
Are you living with this kind of experience right now?

Wind (Feng 风) :
Basically

Wind (Feng 风) :
Rarely use your mind to make decisions

Wind (Feng 风) :
However, this is not a negative feeling.

Wind (Feng 风) :
This is a wonderful, blissful feeling.

Conversation 4, December 16, 2020

ask:
Do you still watch movies now?

Wind (Feng 风) :
I don't engage in any recreational activities.

Wind (Feng 风) :
Unless I want to pull myself down

Wind (Feng 风) :
It is feasible to do it.

Wind (Feng 风) :
However, when you watch a movie, if your focus is on the film itself and you become engrossed in the plot, then you can't release your pent-up emotions.

Wind (Feng 风) :
Because you derive pleasure from the movie plot rather than from within.

ask:
Does Teacher Feng know what state we are in?

Wind (Feng 风) :
Know

ask:
Who in this group can have freedom?

Wind (Feng 风) :
Give it a try, how will you know if you don't try?

ask:
First of all, can freelancers be in our group?

Wind (Feng 风) :
Anyone can be free

Wind (Feng 风) :
But very few people actually want freedom.

ask:
Can Teacher Feng lead us in a collective release?

Wind (Feng 风) :
I won't bring a mass release; that won't help.

Wind (Feng 风) :
The real help is to use the release method as a way to become self-reliant.

Wind (Feng 风) :
One cannot achieve freedom by depending on others.

Wind (Feng 风) :
This goes against the grain.

Wind (Feng 风) :
The attempt to find power externally prevents one from discovering the true source of infinite power.

Wind (Feng 风) :
That's it

Wind (Feng 风) :
"Emoji: laugh"

ask:
Why don't you develop an even simpler method that allows all living beings to be free?

Wind (Feng 风) :
There are a total of 112 methods.

Wind (Feng 风) :
Masters in different eras will reveal different methods.

Wind (Feng 风) :
The most suitable method in this era is the release method as taught by Lester Levenson (The Sedona Method) (Original 1992 Sedona Method).

Wind (Feng 风) :
Therefore, the masters all left around 1952.

Wind (Feng 风) :
Especially Yogananda, who chose to leave on March 7, 1952.

ask:
112 items. Are there any that are not self-reliant?

Wind (Feng 风) :
Everyone needs to be self-reliant

ask:
Oh, I feel like it's hard for people to be independent these days. For example, how can I help others?

Modern people only care about results. Unless I'm free first.

Wind (Feng 风) :
Truly helping others is about freeing your ego.

Wind (Feng 风) :
You will understand from a higher perspective what is best for a particular person.

Wind (Feng 风) :
And not just superficial help

ask:
What is this sense of self?

Wind (Feng 风) :
sense of ego

Wind (Feng 风) :
It's your mindset

Wind (Feng 风) :
The mind is constructed around the self.

ask:
Wouldn't it be faster if we used the methods of love from Lester Levenson (The Sedona Method) 's book "The Power of Love" while simultaneously releasing ourselves?

Wind (Feng 风) :
no

Wind (Feng 风) :
In fact, Lester Levenson (The Sedona Method) told you this in the audio.

Wind (Feng 风) :
He spent three months, including time for exploration.

ask:
I find it hard to believe that it will last a month.

Wind (Feng 风) :
He said that if he had known the six steps from the beginning, it would have only taken him a month or less.

Wind (Feng 风) :
Simple, or impossible

Wind (Feng 风) :
If you can't do it in a month, and you still can't do it in two months, then freedom is impossible for you.

Wind (Feng 风) :
You can't drag it out for a long time; you can't say, "I'll do a little bit every day, and then I'll be free in ten or twenty years."

ask:
That means you don't want freedom at all, which is why you can't achieve it.

ask:
Why can't it be delayed for too long?

Wind (Feng 风) :
If you follow these six steps, you'll either solve it within a month or two, or you'll never be able to do it in your lifetime.

Wind (Feng 风) :
Because if you don't have freedom for one or two months, then you're not on the six-step process.

Wind (Feng 风) :
How can you be free without following the six steps?

ask:
Can't we just use the six steps without combining them with love exercises?

Wind (Feng 风) :
Yes, six steps make a complete map.

Wind (Feng 风) :
You don't need to add anything else to it.

ask:
You know the state of each of us, am I releasing things correctly or not? I can't seem to stop releasing them every day.

Wind (Feng 风) :
That's definitely wrong.

Wind (Feng 风) :
By following the six-step release method, you can reach an extremely high state within a week.

Wind (Feng 风) :
Even entering the Nirbhabhapa Samadhi

Wind (Feng 风) :
If you drag out this process for a long time, then it will definitely not be in the six steps.

Wind (Feng 风) :
Lester Levenson (The Sedona Method) tells you that one release is equivalent to several months of meditation.

Wind (Feng 风) :
A single release only takes a few seconds.

Wind (Feng 风) :
You only need a few seconds to achieve the same effect as months of meditation.

Wind (Feng 风) :
This method is extremely efficient.

ask:
Where did we go wrong? One day of release can't achieve the effect of one release.

Wind (Feng 风) :
You can check the six steps to see if you're in the right place.

ask:
There is definitely no first step.

Wind (Feng 风) :
If you follow the six steps, your release will be continuous, and your pleasure will continuously increase.

ask:
The second step is whether this free decision is to decide freedom or to decide release.

Wind (Feng 风) :
Make a free decision

Wind (Feng 风) :
Decide not to stop until you achieve freedom.

Wind (Feng 风) :
When the Buddha sat under the tree, he resolved never to rise until he had found the path to liberation.

ask:
Can we ignore steps one and two for now? We'll only use those two steps when we get the pre-flow results, right?

Wind (Feng 风) :
Not ignoring the first and second steps

Wind (Feng 风) :
The complete achievement of the first step requires pre-flow.

Wind (Feng 风) :
However, if you don't actively use the first and second steps, you can't achieve pre-flow.

Wind (Feng 风) :
These six steps require your active implementation.

Wind (Feng 风) :
Then, once you've completely achieved the first step, the remaining five steps will guide you.

ask:
That's why sometimes I don't really want freedom.

Wind (Feng 风) :
Therefore, the most practical approach for you is the teachings that Lester Levenson (The Sedona Method) highly recommends.

Wind (Feng 风) :
get everything by releasing only

Wind (Feng 风) :
Because you always have something to want

Wind (Feng 风) :
Deciding to obtain everything you desire through release will also lead you to continuously release.

ask:
What's the meaning?

Wind (Feng 风) :
You'll have things you want before you reach your destination.

Wind (Feng 风) :

everything means everything

Wind (Feng 风) :
Everything is everything

Wind (Feng 风) :
You get everything you want simply by releasing, which also allows you to follow the six steps.

Wind (Feng 风) :
Pick up any one of these guides, and you'll be free.

ask:
Through which places does everything we receive manifest itself?

Wind (Feng 风) :
Anywhere

Wind (Feng 风) :
First, you get what you want through the material world, and then you reach the stage that Lester Levenson (The Sedona Method) talks about: 'materialization and antimaterialization'.

ask:

What does "the way of the material world" refer to?

Wind (Feng 风) :
It's what Lester Levenson (The Sedona Method) showed you: getting what you want effortlessly.

Wind (Feng 风) :
Michael reached this stage.

Wind (Feng 风) :
But Lester Levenson (The Sedona Method) said he did not continue.

Wind (Feng 风) :
If this continues, he can materialize and dematerialize.

Wind (Feng 风) :
Make matter appear and disappear instantly.

Wind (Feng 风) :
Matter changes instantly simply by changing the image in one's mind.

Wind (Feng 风) :
At this stage, further release is still needed.

Wind (Feng 风) :
Karma that completely transcends the material world, the astral realm, and the realm of cause and effect.

Wind (Feng 风) :
Reaching Infinite Existence

ask:
There must be a reason why Feng came to this group today.

Wind (Feng 风) :
I'm just repeating the complete map.

ask:
Thank you, it's much clearer now.

ask:
Without a teacher's guidance, it would take countless lifetimes to reach that goal; one would be wandering aimlessly on the wrong path.

Wind (Feng 风) :
You're welcome

Wind (Feng 风) :
Keep it simple and follow these six steps.

Conversation 5, January 2, 2021

Wind (Feng 风) :
In the release method, following the six steps will lead to the endpoint.

Wind (Feng 风) :
You will not reach the destination without following the six steps.

Wind (Feng 风) :
To do or not to do

Wind (Feng 风) :
Just like what Lester Levenson (The Sedona Method) said to Ralph at the end

Wind (Feng 风) :
"It's either do it or don't. I hope you do it."

Wind (Feng 风) :
Simple, or impossible

Wind: By following the six steps, the entire journey can be completed in one to two months, reaching the destination. (Missing)

Lester Levenson (The Sedona Method) 's favorite and most practical teaching: Everything is gained simply through liberation.
2021-09-25 Shortcuts to Freedom (Source:)

Translation: Wind; Video Production: Roller

I want to give you another very practical thing that can help you achieve freedom: whatever you are doing or want right now, obtain it simply by letting go (release). I'm emphasizing the word "simply".

This might make you feel like you're in heaven because it's so easy; things practically fall onto your knees. Is there anyone here who hasn't experienced getting something effortlessly through release?

So everyone here has experienced gaining something simply by releasing it, without putting in any effort, without taking any action, just releasing it, and then it falls into your experience.

Is there a problem with that? (Laughter) Is there a problem with that? Anything is possible as long as you do it this way.

OK, so what I'm proposing now is that from now on, anything you want, you get it by releasing it.

Why don't you write it down? I'm afraid you'll forget this when I stop talking to you. This means your life will become incredibly beautiful from this moment on.

Okay, so what's the point? It will give you a habit of releasing, and you'll use it more and more until it's as natural as breathing.

The greatest surprise isn't that you'll get what you want, but that you'll enter a state of being. You'll move to a very, very high state. Because when you release and let go, you're letting things take their course, letting God do it.

Can God do that? You need money? Does God have money? If you ask him to do it, he can give you a billion dollars tomorrow.

This is simply a permission, essentially letting go of your sense of self—of being in my body and mind. Letting go of that sense of self, letting God do it. It's about letting you, as a part of God—your being—do it. It's that simple, isn't it?

—Excerpt from THE WAY 1: Implementing the six steps is the only key

So, what do you need to do? I summarized it from the previous four days of the course: First, you want freedom more than you want the world. Consequently, you should obtain all happiness from yourself, through release, from within. This is Lesson 1.

Lesson 2 is: You must make a free decision, and then you do it. However, if you make a free decision, you will do it. It's simple. If you are not free, then you haven't made a free decision. Because once you make a decision, everything you do afterward will move towards freedom. The most fundamental thing is continuous liberation.

The third lesson is to directly confront and release the fear of death. Directly release the fear of death. As you know, beneath the surface of identification and control lies the fear of death. So, by freeing yourself from this most fundamental driver, you are complete.

The fourth is to start now, obtaining everything you want through liberation (release / letting go). I guess this is the most practical of the four. How successful or peaceful are you? Do you still do things from your ego's perspective most of the time? Remember, when we do things through liberation, it's effortless. If you're putting in effort, that's ego-driven.

—Excerpt from THE WAY2: Implementing the six steps is the only key

The next one is to get everything you want simply by releasing it, starting now. I think this is my favorite.

From a practical standpoint, it will offer you more than other guidance, and do you know why? You'll experience release in every moment. Because your desires have become overloaded—wanting, wanting. How successful are you in this?

From this moment on, simply release to get everything you want. Does this work for any of you? Anything you want right now, just release it and let it enter your experience.

Has anyone experienced getting everything they wanted simply by letting go? Anyone?

Everything! Everything means everything. What are you trying to say?

Student: I have a lot to say, it looks like things happened...

Lester Levenson (The Sedona Method) : That's how it's supposed to be; things just happen. So I have to add one last thing: don't be an actor. Because when you do that, you're not an actor.

Student: (Cannot hear clearly)

Lester Levenson (The Sedona Method) : You let go, and then you stop being the actor (doer, sense of doership). This is releasing the desire to be the ego. These are very powerful things, extremely powerful, and if you can make one of them a long-term habit, either one will take you all the way.

Student: What you mean by "your favorite thing" is...

Lester Levenson (The Sedona Method) Levenson: Used most often.

Student: I think my favorite thing is being free to get everything I want.

Lester Levenson (The Sedona Method) Levenson: I like this the most too.

Student: Does this mean it's more positive?

Lester Levenson (The Sedona Method) : Because you can see that this is what you need to do to achieve freedom. The most direct path to freedom is to release all obstacles. So today we're going to have Release 102, the first one was Release 101. If you've been to college, you know what I mean (laughter). I don't know what your colleges are like (laughter). Back in my day, the first course was 101, the second was 102. So today is Release 102, which means everyone has to release 102 times, and I'll count that as credit (laughter).

I suggest you make any statements that might remind you. Gain everything through release. They are all in your room, those signs. This is the most efficient way to freedom. Make sure you are on the path to freedom. Now, does this work for all of you? Obtaining things without effort? Effort gradually diminishes. Have you ever received something effortlessly? Absolutely no effort at all, just something falling onto your knees.

Student: Yes, but it doesn't last.

Lester Levenson (The Sedona Method) : Okay, it's an experience of becoming your true self, a capital S, becoming your being. When you become your being, it's inherently effortless. But you accept these things because it helps you, inspires you to do more, until the whole world effortlessly falls onto your knees. Isn't that wonderful? When it becomes a habit, you find you can create anything, and with just a thought, it falls onto your knees.

—Excerpt from THE WAY4: Implementing the six steps is the only key

A key aspect of emphasizing goals and setting them is...
2021-09-25 Shortcuts to Freedom (Source:)

Dialogue 1, November 20, 2020

ask:
I would like to ask you for advice.

ask:
How can I achieve freedom more quickly?

Wind (Feng 风) :
Use it consistently, and use it to its fullest potential.

Wind (Feng 风) :
I can't give any better advice.

Wind (Feng 风) :
I strongly recommend that you use it in everything.

Wind (Feng 风) :
Utilize those targets

Wind (Feng 风) :
Use continuous acquisition to promote self-liberation

Wind (Feng 风) :
To enhance the release of power

Wind (Feng 风) :
If you get into the habit of using it for every goal you set, you'll get there very quickly.

Dialogue 2, January 2, 2021

Wind (Feng 风) :
Focus on goals

Wind (Feng 风) :
In theory, you can directly aim for freedom.

Wind (Feng 风) :
However, I know that most people who say they want freedom are actually suppressing their desire for the world.

Wind (Feng 风) :
Lester Levenson (The Sedona Method) liked the fourth instruction the most because it was the most meaningful to people.

Wind (Feng 风) :
Most practical

ask:
Your goal is directly freedom, right?

Wind (Feng 风) :
I am, but I also used that teaching.

Wind (Feng 风) :
I wrote down everything I wanted.

ask:
I also use them in combination

Wind (Feng 风) :
The previous guidelines often lose their practicality and become mere theory.

ask:
I can't do the first few things yet, so let me get everything I want first.

ask:
It is still necessary to become a successful person.

ask:
I'm also using the guidance mentioned earlier. It helps me find true happiness from within and confront the fear of death. I'm using it all.

Wind (Feng 风) :
What I've seen so far are those people , who said that they claim to want freedom more than the world, but these claims have all become mere theories in their head.

ask:
In this section, Lester Levenson (The Sedona Method) explains why his favorite way to get everything you want is by releasing only. [Student 4: What you mean by your favorite way is…? Lester Levenson (The Sedona Method) : The most frequently used. Student: I think my favorite

way is to release to get everything you want. Lester Levenson (The Sedona Method) : I like that too. Student: Does that mean it's more positive? Lester Levenson (The Sedona Method) : Because you can see, this is the action you need to take to move towards freedom. The most direct action towards freedom is to release all obstacles. So today we're going to have Release 102, the first one was Release 101, if you've been to college you know what I mean (laughter). I don't know what your college was like (laughter). Back in my day, the first course was 101, the second was 102. So today is Release 102, which means everyone has to release 102 times, and I'll count it for credit (laughter). I suggest you do whatever reminds you of this. Get everything through release. They're all in your room, those signs. This is the most efficient way to freedom. Make sure you move towards freedom. Now does this work for all of you? Not by effort to get things? Effort gradually diminishes.] Have you ever received something effortlessly? Without any effort at all, it just falls onto your lap.

Wind (Feng 风) :
So, what do you need to do? I've summarized it from the previous four days of lessons. The first is that you want freedom more than you want the world. Consequently, you should obtain all happiness from yourself, through release, from within. That's Lesson 1. Lesson 2 is: you must make free decisions, and then you do them. However, if you make a free decision, you will do it. It's simple. If you don't have freedom, then you haven't made a free decision. Because once you make a decision, everything you do afterward will move towards freedom. The most basic thing is continuous release. The third lesson is to directly confront the fear of death and release it. Directly release the fear of death. As you know, beneath identification and control lies the fear of death. So, get rid of this deepest driver, and you're done. The fourth is to start now, obtaining everything you want through release. I guess this is the most practical of the four. How successful are you? Are you still doing things from the perspective of the ego most of the time? Remember, when we do things through release, it's effortless. If you put in effort, that's ego-driven.

Wind (Feng 风) :
Practicality is very important.

Wind (Feng 风) :
Why did Lester Levenson (The Sedona Method) say the fourth one was the most practical? Because you often can't apply the previous ones.

Dialogue 3, December 30, 2020

Wind (Feng 风) :
You need to set a goal that you truly want.

Wind (Feng 风) :
There must be motivation.

ask:
Is 1 million (money) what I really want?

Wind (Feng 风) :
Do you feel that kind of excitement?

ask:
But once you gain freedom, you gain everything.

ask:
Then why don't I just go straight to freedom?

Wind (Feng 风) :
That's fine too.

Wind (Feng 风) :
It is also possible to aim directly at freedom.

ask:
Do you have any suggestions?

Wind (Feng 风) :
You can write down everything you want.

Dialogue 4, January 2, 2021

Wind (Feng 风) :
Dare to dream

ask:
Is it possible to become a billionaire by releasing assets?

Wind (Feng 风) :
certainly

Wind (Feng 风) :
A friend in the group also felt a couple of days ago that he didn't want any goals.

Wind (Feng 风) :
Until I told him one

Wind (Feng 风) :

Go to the world's top Eastman School of Music and find a blonde girl to experience his favorite kind of romantic life.

Wind (Feng 风) :
He climaxed immediately.

Wind (Feng 风) :
Emoji: smirk

ask:
"Emoji: laugh""Emoji: laugh""Emoji: laugh"

Wind (Feng 风) :
So you have to dare to dream.

Wind (Feng 风) :
Many people feel they don't want the world simply because they're afraid to think about it and they're suppressing their feelings.

Wind (Feng 风) :
I think it's impossible, so I don't want the world.

Wind (Feng 风) :
This is not a true desire for freedom.

ask:
I found myself suppressing my feelings, thinking it was impossible, and not daring to even think about it.

Wind (Feng 风) :
dare think big

Wind (Feng 风) :
Lester Levenson (The Sedona Method) said

Wind (Feng 风) :
Dare to dream big

ask:
But so far, not even a very small goal has been achieved.

ask:
Can we immediately think of bigger possibilities in this situation?

Wind (Feng 风) :
You lack motivation unless it's a goal you truly want.

Wind (Feng 风) :
One function of setting goals is to give you motivation.

Wind (Feng 风) :
After finding this exciting goal, that group member accelerated their release.

ask:
Therefore, the key is to set what you truly want.

Dialogue 5, January 8, 2021

Wind (Feng 风) :
You can set any goal you want.

Wind (Feng 风) :
As long as it provides you with a continuous source of motivation.

ask:
I don't need to practice small goals first to accumulate momentum, right? As long as the goal can help me release it continuously, it is meaningful to me. Is this understanding correct?

Wind (Feng 风) :
Well, if this is what you want most, then use this one.

ask:
Understood, thank you.

Dialogue 6, December 22, 2020

Q: Teacher, is it possible to heal a family member's illness through release? Or to achieve other things, such as those related to money, career, relationships, or anything else?

Wind (Feng 风) :
Regarding questions like "Can you do xxx?", I hope you will remember a quote from Lester Levenson (The Sedona Method) .

Wind (Feng 风) :
【Every impossible, no matter how impossible, become immediately a possible, as you completely released on it.】

Wind: [Every impossibility, no matter how impossible, can immediately become possible, as long as you fully unleash yourself upon it.]

Related content links:

Lester Levenson (The Sedona Method) 's favorite and most practical teaching: Everything is gained simply through liberation.

A Conversation with a Master | Lester Levenson (The Sedona Method) Levenson's Teachings Emphasize External Recognition and the Entire Process of Achieving Freedom

By practicing "get everything you want simply by letting go," you can achieve this through six steps.

How can I quickly and empirically achieve the first step?

Once you've completely released the target, you'll know it's yours. Then it will automatically become hootless, and then manifest. (2020.12.24)
A Shortcut to Freedom (2021-07-09 08:55)

Dialogue 2020.12.24

ask:
I have a question: what does it mean to be completely free? Does it mean to be free from a goal to the point that you don't care whether the goal is achieved or not?

Wind (Feng 风) :
After releasing to the point of complete possession, continue releasing.

Wind (Feng 风) :
Then your mind will automatically leave that goal and you won't think about it anymore.

Wind (Feng 风) :
Then it will manifest.

ask:
Mr. Feng, could you explain the core of instantaneous manifestation?

Wind (Feng 风) :
alt="video capture"

Wind (Feng 风) :

alt="video capture"

Wind (Feng 风) :
alt="video capture"

Wind (Feng 风) :
alt="video capture"

Wind (Feng 风) :
alt="video capture"

ask:
Does the feeling of having achieved something accompany great joy, or is it simply an intuitive sense of possession?

Wind (Feng 风) :
When you know you already have it, you don't need confirmation.

Wind (Feng 风) :
Then you will automatically stop paying attention to it.

Wind (Feng 风) :
Then you will get it

ask:
I saw in textbooks and videos that it should be released in two ways.

Wind (Feng 风) :
You can release attachments and aversions related to it.

Wind (Feng 风) :
Even when released, the three major desires remain.

Wind (Feng 风) :
Every release will make you feel better

Wind (Feng 风) :
You'll then know it's already yours.

Wind (Feng 风) :
Then you will automatically hootless

ask:
Is the speed of implementation entirely dependent on the speed of release?

ask:
Or will the world adjust its manifestation according to its own steps?

Wind (Feng 风) :
It will manifest at the most appropriate time.

Wind (Feng 风) :
However, this only refers to the sluggishness of the material world.

Wind (Feng 风) :
Once you are able to manifest, Lester Levenson (The Sedona Method) encourages you to achieve both materialization and antimaterialization.

Wind (Feng 风) :
That's immediate.

ask:
How do materialization and antimaterialization work?

ask:
Isn't this "immediately" also in the material world?

Wind (Feng 风) :
Um

Wind (Feng 风) :
But you have transcended the limitations of the material world.

ask:
Why is there no delay in this one, while the previous target was delayed?

Wind (Feng 风) :
Because you have reached the astral realm.

ask:
How do we understand materialization and antimaterialization? What does antimaterialization mean? Does it mean transcending the limitations of the material world?

Wind (Feng 风) :
alt="video capture"

Wind (Feng 风) :
Materialization is the instantaneous appearance of matter.

Wind (Feng 风) :
Antimatter is the instantaneous disappearance of matter.

ask:
First achieve all the goals, then continue to release the energy. The energy will reach the astral plane, where it can be materialized and dematerialized.

Wind (Feng 风) :
Your state of consciousness has reached the astral realm.

ask:
This is blatant control.

Wind (Feng 风) :
Goals and Winning: You must achieve your goals (click the link to view)

Wind (Feng 风) :
As we know, control isn't a bad word, nor is it a bad thing; it's the "desire" to control that is. When we are free, we can completely control the entire universe with just a simple thought. When you are free, your mind is quiet, without any thoughts, so any idea you put in your head will materialize and come to fruition. But currently, your mind may be troubled by thousands of thoughts, and all of them are related to AGFLAP.

Wind (Feng 风) :
You need to reach the point of complete control over the universe

Wind (Feng 风) :
You must first master the material world, then master your mind; become the master of both mind and matter.

Wind (Feng 风) :
In this way, you will discover your infinite nature.

Wind (Feng 风) :
The answers can be found in Lester Levenson (The Sedona Method) Levenson's audio and video recordings.

ask:
When using the target release method, is visualization necessary? Visualize the scenarios in which the target is achieved.

Wind (Feng 风) :
No need to deliberately visualize

ask:
Lester Levenson (The Sedona Method) Video 1 - Lester Levenson (The Sedona Method) City 1984 Intensive Training Course Video 1 (Click the link to watch)

ask:
[*When we are completely released, you know you won't give up until you are completely released.]

What does it mean to say that you won't give up before you're released?

ask:
I've always thought this translation was wrong.

Ah, I remember now.

The English is: you don't give a hoot

That is, completely indifferent

Translation will not be abandoned

He misheard it as "give up".

Wind (Feng 风) :
What you heard is correct.

Wind (Feng 风) :
His punctuation is incorrect.

Wind (Feng 风) :
every impossible, no matter how impossible, become immediately a possible, as you completely released on it.

Wind (Feng 风) :
This is a sentence

Wind (Feng 风) :
You know you completely released on it when you don't give a hoot

Wind (Feng 风) :
Every impossibility, no matter how impossible, becomes possible the moment you completely let go of it.

ask:
Does this translate to "don't care"?

Wind (Feng 风) :
When you don't pay any attention to it

Wind (Feng 风) :
alt="video capture"

Wind (Feng 风) :
Lester Levenson (The Sedona Method) explained this "don't give a hoot" in his audio.

Wind (Feng 风) :
It means that once you completely release it, your mind will completely lose interest in it.

ask:
Oh, I see.

ask:
In that case, wouldn't verification become very difficult?

Wind (Feng 风) :
Won't

Wind (Feng 风) :
Once you completely lose attention, it will manifest very quickly.

ask:
That is when you release yourself to the point of completely disregarding the goal.

Wind (Feng 风) :
Yes, you will know perfectly well that it has been implemented.

Wind (Feng 风) :
Then you'll naturally stop paying attention to it.

Wind (Feng 风) :
That's why I told you to release it until you fully understand its implementation, and then continue releasing it.

ask:
Should we delay it at this point?

Wind (Feng 风) :

This delay is not a problem.

Wind (Feng 风) :
It has already been achieved.

Wind (Feng 风) :
The film has been inserted.

Wind (Feng 风) :
Only the time projected onto the screen

ask:
Everyone knows it's already been achieved, so why continue releasing it? I don't understand.

Wind (Feng 风) :
You'll only understand if you've truly and completely let go by continuing to release yourself.

Wind (Feng 风) :
Sometimes you mistake incomplete knowledge for complete knowledge.

Wind (Feng 风) :
In fact, when you truly know it completely, your mind will naturally release it completely and stop paying attention to it.

ask:
How do I continue releasing? How do I ask the question?

Wind (Feng 风) :
Yes, as long as you feel it, keep releasing.

ask:
Okay, I understand.

Related content links:

A key aspect of emphasizing goals and setting them is...

A Conversation with a Master | Lester Levenson (The Sedona Method) Levenson's Teachings Emphasize External Recognition and the Entire Process of Achieving Freedom

By practicing "get everything you want simply by letting go," you can achieve this through six steps.

How can I quickly and empirically achieve the first step?

The Original 1992 Sedona Release Method is the only simple and easy way to achieve freedom in the world today (November 2020 - January 2021).
A Shortcut to Freedom (2021-03-02 08:04)

Conversation 1, November 20, 2020

Wind (Feng 风) :
Another thing I saw was about the method of liberation. Every era has its most suitable method.

The method of liberation is the only simple and feasible way to achieve freedom in this era.

You read that right, it's the only one. Before this, the fastest method was Kriya Yoga.

I wondered at the time, is that really true? Later, I looked through the workbook and found that Lester Levenson (The Sedona Method) explained it very clearly.

This is the only one.

"You will discover that the Original 1992 Sedona Method is the only easy "how to" that the world has today that is effective and proven very quickly by your experience.

Everyone in his or her every act is looking for this ulti-mate state that inheres in us now. But they are looking for it where it is not -- in the materiality of the world. This "how to" will enable you to get whatever it is you wish and help you get to the top state. What the world needs now is love more love which is yours now and is proven by your experience in the use of the Sedona Method, which simply releases the non-love and al-lows your natural existing love to express.

Your life will get healthier, happier, and richer. Good luck and best wishes for your success. "

Lester Levenson (The Sedona Method) Levenson:

You will find that the sedona method is the only simple "how-to" method in the world today, and it is effective, as your experience will soon prove.

Second conversation, November 26, 2020

classmate:
Wind, last time you said you knew 112 ways to achieve freedom.

Wind (Feng 风) :

Yes.

classmate:
Before the advent of the release method, Kriya Yoga was the fastest.

Wind (Feng 风) :
Yes, the release method is faster, much faster.

classmate:
How long did it take Yoga Tantra's female disciples to practice Kriya Yoga and merge with the infinite?

Wind (Feng 风) :
According to Kriananda, it also took her many years.

classmate:
Hmm, how did you know about these 112 methods?

Wind (Feng 风) :
I learned these methods from Samadhi, all 112 in total.

classmate:
Want to know directly?

Wind (Feng 风) :
Yes, the method is to know it directly, and then find the appropriate classical language to express it based on the inherent guidance.

classmate:
Does that mean a master knows all the methods?

Wind (Feng 风) :
Yes, the master knows everything. He is omniscient, omnipotent, and omnipresent.

classmate:
Were the teachings of Buddha and Jesus, when they were alive, the fastest way for people at that time?

Wind (Feng 风) :
Yes, the method best suited to the characteristics of humans at that time.

classmate:
So, are their methods no longer suitable for the modern era?

Wind (Feng 风) :
If you use their methods, you cannot quickly achieve freedom in the modern world.

In 70 years, humanity will evolve and have better methods because at that time, humanity will be able to sense the subtle nature of creation and directly access the thoughts of God and the particles of life.

classmate:
Do you know all 112 methods, including those that will be better 70 years from now?

Wind (Feng 风) :
Yes, those 112 are all the possible paths.

Conversation 3, January 2, 2021

Wind (Feng 风) :
There are 112 types, but the only issue is adapting to the times. In this era, only the release method is recommended.

If you look at the workbook, you'll find a quote from Lester Levenson (The Sedona Method) Levenson:

You'll find that this method is the only simple and easy one in the world today.

After Kam Bakshi is freed, he tells you, "This is the best method that may be possible in the world."

They're not joking with you; a master would never fool you.

Conversation 4, December 22, 2020

classmate:
Are any of Mr. Lester Levenson (The Sedona Method) Levenson's disciples freed?

Wind (Feng 风) :
Yes. There is one at the Sedona Institute, but she chose to live in seclusion.

Later, Larry's student Kam also reached the finish line using the six-step method after listening to the Lester Levenson (The Sedona Method) post-production audio that Larry sold (THE WAY).

Kam's articles are widely circulated, and most people have probably seen them.

After achieving freedom through the six steps of the Liberation Act, Kam left a letter (click the link to view).

(Editor's note: Feng (Wind) completed the entire journey through the Liberation Method in January 2021, achieving ultimate freedom, but he chose to live in seclusion. Homage!)

A Conversation with a Master | Lester Levenson (The Sedona Method) Levenson's Teachings Emphasize External Recognition and the Entire Process of Achieving Freedom
2021-09-25 Brave Core 2 93 Views 4 Shares (The Shortcut to Freedom)

Wind (Feng 风) :

I'll stay for a week, then disappear into the crowd. A week is long enough for the mind. (Editor's note: Feng (wind) has already left the group chat.)

Awakening can be achieved in a month or two using the release method, unless you procrastinate. When I'm here, people's minds procrastinate because they keep seeking answers externally.

Only a restrictive, isolated self needs an external master.

Lester Levenson (The Sedona Method) said he had two advantages: one was that he knew nothing about the subject, and the other was that he had a gun to his head.

My advantage is that I have never pursued anything, nor have I encountered a pioneer who has pulled me along.

No one can pull you to freedom; only you can make that decision.

ask:

I have failed many times, often not because I couldn't do it, but because I was unwilling to.

Wind (Feng 风) :

So fearful to be free—he had been telling his students this since Lester Levenson (The Sedona Method) Levenson's time. Because almost everyone who uses the method of liberation unconsciously procrastinates.

The reason is stupid: it's the fear of freedom. The fear that freedom will cause them to lose their senses, to lose their bodies, when in reality they won't.

Therefore, Lester Levenson (The Sedona Method) repeatedly emphasized, "Don't be afraid of freedom. You won't lose anything after you're free; you'll only lose your suffering."

ask:

How did you overcome this fear?

Wind (Feng 风) :

See it, then let it go.

ask:

It's that simple.

ask:

If you can't continuously release your fears, does it mean your desire for freedom isn't strong enough?

Wind (Feng 风) :

These two video clips may be helpful to you.

You will be free when you desire freedom more than anything else in the world.

What do you want? Get it through liberation. Do you want a materially abundant life? Do you want intimate relationships? Get everything you want through liberation.

Then you'll discover that it doesn't bring happiness; the only source of happiness is your infinite existence. You'll then change direction.

Want freedom more than anything else in the world, if that statement is not practical for you.

Then Lester Levenson (The Sedona Method) has another, more practical saying: "Get everything you want by releasing only." What is "everything"? Everything is everything—all that you want.

In life, every single minute of every day, you're dissatisfied—that's what desire is. Release your desires, and you'll immediately experience existence (Joy of Being).

Furthermore, I want to emphasize something completely different from what the current spiritual community in the world tells you: you must value external validation.

The first step is to master the world, and then, to master the mind.

If you feel good right now, but feel powerless about the world, then your subconscious is repressing those agflaps (Repressed feeling / emotion - AGFLAP) .

Therefore, Lester Levenson (The Sedona Method) Levenson's teaching emphasized external validation, something that was almost forgotten by all his later students.

ask:

What is external confirmation? I still don't quite understand.

Wind: Think about it, and things happen. With an effortless thought, things appear, just like in a dream.

ask:

You need to experience that too, right?

Wind (Feng 风) :

Of course. Release, don't compromise.

The first step to freedom is to take control of the world, and then you release your attachment and hatred (aversion, hate, disgust) towards it.

But if you can't do it, if you hide "I can't" in your subconscious, you can't be free. You must be a winner.

This is a point Lester Levenson (The Sedona Method) and his students repeatedly emphasize, yet most of his students compromise. The reason I say we should value external validation (external world) is because many people mistake a superficial feeling of well-being for freedom. Their world hasn't changed because their subconscious still holds those images.

A person who truly changes their mindset will inevitably change their world, because what is the world? The world is merely a projection of your thoughts.

ask:

Teacher Feng, could you tell me about the whole process of achieving freedom?

Wind (Feng 风) :

The entire process of attaining freedom is about becoming increasingly lighter and happier through release. Then you reach a point where you can watch everything happen, a place where effortless thoughts can create everything. Nothing else needs to be accumulated in the mind.

ask:

Only by setting freedom as our goal can we realize how many "impossibilities" we harbor within that need to be released.

Wind (Feng 风) :

That's why Lester Levenson (The Sedona Method) advocates using goal tables; their purpose is to bring out the programs hidden in your subconscious.

Don't compromise on your goals. If you can't achieve them, it's just a feeling of not being able to. Acknowledge it and let it go.

Release it until you see it realized, taste it, and know it's already yours.

Article link: By following these six steps, you can complete the entire journey and reach the destination within one to two months (missing link).

A Conversation with a Master | Enlightened Beings are Omniscient, Omnipotent, and Omnipresent
2021-09-25 Brave Core 2 57 Views 4 Shares

ask:

In other words, to achieve freedom, one must become a superman, an omnipotent superman. If there's even the slightest thing he can't do, he can't be free. Is that true?

Wind (Feng 风) :

Yes. Freedom is becoming your True Self (infinite being), it's releasing all limitations. If your mind is completely still, and your feelings and thoughts are fully released, you are infinite being.

Omniscient, omnipotent, omnipresent.

ask:

Can enlightened beings do all the things mentioned in Yogananda's book, "Autobiography of a Yogi"?

Wind (Feng 风) :

Yes. Everything in "An Autobiography of a Yogi" and everything it doesn't mention.

Omnipotent means omnipotent. There is no compromise explanation for it.

Omniscient, omnipotent, and omnipresent—this is the literal meaning of omniscience, omnipotence, and omnipresence.

Q: Teacher Wind, Lester Levenson (The Sedona Method) said that one could have 100 bodies after becoming free. Have you ever conducted this experiment?

Wind: Ten thousand would do. It's all just a picture. Everything is an image. Break down the restrictive ideas about freedom.

Despite Lester Levenson (The Sedona Method) Levenson's repeated assertions of omniscience, omnipotence, and omnipresence, people still interpret the statement in a limited way.

Article link:

By following these six steps, you can complete the entire journey and reach the destination within one to two months (missing information).

A Conversation with a Master | Awakening is complete free will; once free, one is free forever.
Dialogue 1
Q: God (Universe, Life) created a mind, and the mind created three bodies (physical body, astral body, causal body). Besides these three bodies, could it become something else (a stone, a tree, etc.)?

Wind: Those are the three unique bodies of humankind. Besides the human body, there are the bodies of other animals and other substances.

You are an expression of God (Infinite Being). You created three bodies and a separate consciousness. You identify with your body, but are separate from the entire world you project.

Q: Why would you do something so self-destructive? Why choose to separate?

Wind: Lester Levenson (The Sedona Method) has answered this question, more than once. I have answered it too. There is a difference between passive infinity and active infinity.

The God before His descent is different from the God who returned after the separation. Once you actively choose infinite existence, you will not lose it.

Q: Did God, who descended to earth, also choose to descend voluntarily?

Wind: Hmm. Actively experiencing separation.

Q: Does a singular choice lead to a diverse experience?

Wind: No. Infinite existence is not singularity. All creativity originates from infinite existence. It's just that the experience of infinite existence is limited.

Healthy people experience illness and thus realize the importance of health.

Q: In other words, for a passive, infinite person, infinity has no meaning?

Wind: Hmm. The so-called passive infinity refers to the state before you descend. After you descend, you can only actively choose infinity.

Q: Once you're free, are you free forever? And is forever truly forever?

Wind: Yes. Once you're free, you're free forever.

Q: If he descends again, will he be an Avatar? Like Jesus, Buddha, or Yogananda?

Wind: Yes.

Dialogue 2

Q: Teacher, last time you said that people will recognize each other over billions of years. Does that mean that I (and others who have not yet awakened) have already been reincarnated for billions of years?

Wind: Of course. Although time doesn't really matter.

Q: Lester Levenson (The Sedona Method) said that he was freed from millions of years of struggle. Was Lester Levenson (The Sedona Method) deliberately understating it? Billions of years, what a concept that is!

Wind: Millions of years, billions of years, these are all figurative. Natural evolution takes a million years, but natural evolution does not necessarily bring you awakening. You can evolve to the point of accepting cosmic consciousness, harmonizing with nature, and then fall back into delusion.

Q: Once, Venerable Kriya Nanda asked how long he had been a disciple of the Master. The Master replied that it had been a very long time.

Wind: Yogananda traced his origins back to when he was still a diamond, starting from those hazy moments of consciousness.

Q: "Evolving to the point of accepting cosmic consciousness and living in harmony with nature," is it still impossible to awaken?

Wind: Hmm, that's not awakening, that's just approaching infinity. Awakening requires a proactive decision.

Q: What is the earliest time in your life that you go back to?

Wind: Actually, it has no beginning. Time is like a dream, without a beginning or an end. Waking up is waking up. Time doesn't have a beginning as you imagine.

Q: Without beginning or end?

Wind: Before you wake up, it has no beginning and no end. After you wake up, it is a dream, which you can enter or exit at any time.

Q: So, the painful struggle has no end? It's endless? Until awakening.

Wind: Yes.

Dialogue 3
Q: Teacher Feng, will we be able to wake up in this life?

Lester Levenson (The Sedona Method) : We preset the behavior of this physical body before we enter it to put us through experiences that we hope to learn from.

Q: Knowing that you would attain enlightenment this time? A: Knowing that you will achieve enlightenment in this lifetime?

Lester Levenson (The Sedona Method) : No. Knowing that in past lives you subjected yourself to the law of action and reaction, cause and effect, karma (they're all the same thing), and that you want to continue that game. You did certain things when you were in a physical body before, so next time you want to set up similar things in a hope of undoing some of the things you don't like, and instigating the things you do like. But you cannot change anything that the body was preset to do by you. You're going to do exactly what you preset for that body before you came into it. There is no free will in worldly living. However, there is a free will. The free will we have is to identify with the real Being that we are, or to identify with the body. If you identify with the body, you're in trouble. So the free will is one of identity. Knowing this, it makes life much easier; you don't fight it. You aim for proper identity.

A: I don't know. But I do know that you've been bound by karma in past lives, and I also know that you want to continue this game. In past lives you did certain things, so this time you've set up similar things to eliminate what you dislike and continue what you like. But you can't change anything you've presupposed for the body. Before you entered this body, you were already prepared to implement what you presupposed for it. There is no free will in worldly life. However, you have free will regarding whether you identify with your true self or with the body. If you identify with the body, you'll get into trouble. So free will is a choice of identification. Knowing this makes life easier because you no longer struggle; your goal is the correct identification.

Awakening is entirely a matter of free will. If someone tells you, "You will definitely awaken," that's definitely false. Because it has always been your own decision.

Q: So, if I decide to wake up, nothing can stop me, right?

Wind: Yes.

A Conversation with a Master | Every time you release something, you help everyone work in harmony with the universe.
Dialogue 1
Q: Teacher, you said that reaching Nirbhabhapa Samadhi means completely releasing the karma of the material world and being truly free. At this point, are the remaining karmic forces of the astral body and causal body also free?

Wind: Reaching Nabikapa Samadhi doesn't even require releasing the karma of the material world. The perspective has shifted.

Q: Having released the karma of the material world, one has already reached the level of "Anagami"?

Wind: Hmm.

Q: When one reaches the first stage of enlightenment, has one actually reached the state of Nirbhabhapa Samadhi?

Wind: Yes. A Stream-Enterer will not regress.

Q: So that's why you said, "Reaching Nirbhabhapa Samadhi doesn't even require releasing the karma of the material world."

Wind: Hmm.

Q: Once you reach the "Anagami" level, is the karma of the astral body released, and is the karma of the causal body still there?

Wind: The karma of the astral body and the causal body remains. The "Anagami" will not return to the material world; in Buddhist terms, he still retains attachment to the form realm and the formless realm.

Q: Where do the saints Anagami go?

Wind: The "Anagami" saints go to the "Pure Abode," which is Hiranyalok, as Yogananda said.

Q: Why didn't the saints Anagam walk the entire route and reach the end directly?

Wind: "Why doesn't a master simply erase all his karma?" I asked, "when he's one with God?" "That's because in that state you don't care at all. You see it all as just a dream. You might even continue to reincarnate, returning to the world to help your disciples attain liberation. Masters who reach this level might even deliberately retain a little karma to keep themselves bound to this level for a while, for a higher purpose. Once you reach the highest state, 'nirbikalpa samadhi,' ego-consciousness ceases to exist. You are essentially free." "Master, what is it that allows a soul to return to the world after attaining ultimate liberation?" He replied, "He still retains 'desireless desire' to help others." It's not necessary.

Q: Well, if you reach ultimate freedom and become a Givamukhtar, can't you still continue to help people? Just like you and Lester Levenson (The Sedona Method) .

Wind: "Jivanmukhatha" (Editor's note: This refers to the fourth stage of Arhatship) will not return. Let me correct myself. Strictly speaking, "Jivanmukhatha" is the Hindu traditional name for all stages from the first stage to the fourth stage, but it can generally refer to someone who has reached the end.

When you reach the state of "Arhat", you no longer create new karma, and therefore you will inevitably attain "Pramukta", become "Siddhartha", and merge into the infinite.

Q: Strictly speaking, are you now an "Arhat"? Have you reached the fourth stage of "Nabhikāpā Samadhi"? Have you completely released the karma of your physical astral body and causal body? While retaining some desirelessness, in order to help others?

Wind: Hmm

Q: What does it mean that it says they won't come back?

Wind: It just won't come back.

Those who aspire to attain transcendence (i.e., Nirvana), whose minds are filled with right mindfulness (the third stage of enlightenment), and who are no longer attached to the desire realm, are called "upper-class people."

(Note: "uddha`msoto" means "upper-class person," referring to a person who ascends to higher realms, that is, an Anagami who will surely be reborn in the "Pure Abode Heaven.")

This is a verse from the Buddha. "Upper class" means there's no going back down.

Q: So, does that mean that once you reach the fourth stage of Arhatship, you will never come back?

Wind: When you reach the state of "Anagami", you will no longer return to the material world. When you reach the state of Arhat, you will reach Nirvana without remainder, which is what we usually call merging into the infinite.

Q: So, once you reach Sanguo, you won't be coming back?

Wind: It will not return to the material world, but will remain in "Hiranyalok" until it attains "Arhatship". The prototype of the paradise created by later generations is "Pure Abode", but "Pure Abode" is the abode of "Anagami" saints.

Q: Do "Arhats" also go to "Hilanyaloka"?

Wind: An "Arhat" will not go to "Hiranyalok," but will directly merge into infinity upon the end of their physical body. Upon reaching the fourth stage of enlightenment and achieving perfection, you will attain Nirvana without remainder. If you return there afterwards, you will be Avatar, who is the descent of a perfect, infinite being.

Q: So, Lester Levenson (The Sedona Method) merged directly into infinity after leaving the world?

Wind: I told you this a long time ago.

Q: Later I heard you say that after Lester Levenson (The Sedona Method) left, many of his disciples saw him.

Wind: merely in some form

Q: You also said that after merging into the infinite, you will not appear in any form.

Wind: To merge into infinite existence is not to disappear, but to exist without form.

Q: Ralf said that Lester Levenson (The Sedona Method) came to see him the day after he left. In what way did Lester Levenson (The Sedona Method) contact him?

Wind: In dreams. You can see Lester Levenson (The Sedona Method) in any form. Lester Levenson (The Sedona Method) is no longer a body; Lester Levenson (The Sedona Method) is now with everyone, in an infinite "form".

If you want to see Lester Levenson (The Sedona Method) in astral form, you will see him in astral form. If you want to see Lester Levenson (The Sedona Method) in physical form, you will see Lester Levenson (The Sedona Method) in physical form. It depends on your receptivity.

But he exists everywhere, at every point, in no place where he does not exist at this moment. Having merged into infinity, he will no longer appear in any form.

Q: If I have enough acceptance, is it possible for me to see Lester Levenson (The Sedona Method) in physical form?

Wind: Hmm, this isn't his "appearance," he's here right now. It's just that you haven't projected his physical form. It's not that a "Lester Levenson (The Sedona Method) " has appeared as a physical body, but rather that you're trying to communicate with a "Lester Levenson (The Sedona Method) 's" physical body.

If many people around the world simultaneously project Lester Levenson (The Sedona Method) 's physical body, they will all see Lester Levenson (The Sedona Method) 's physical body at the same time. However, this is not because Lester Levenson (The Sedona Method) has descended, but because of the omnipotent effect of being in infinite existence.

Q: After Lester Levenson (The Sedona Method) merged with the Infinity, he no longer became a physical body, but rather existed as an "infinite being." But if I wanted to see Lester Levenson (The Sedona Method) in physical or astral form (if I could accept that), could I still see Lester Levenson (The Sedona Method) in physical form?

Wind: Yes. Jesus and Buddha, both are fine. Lester Levenson (The Sedona Method) even told his students you could have coffee with Jesus. Question: To merge into the infinite, no longer being a physical body (physical, astral, causal), no longer reincarnating. Is a Siddhartha existing in every point in the universe as an "infinite being," continuing to help others?

Wind: Hmm.

Q: Will a "Siddhartha" continue to help others attain freedom, only in the form of an infinite existence, rather than a physical body?

Wind: It unconsciously projects itself onto everyone, helping others to attain freedom. In fact, Siddhartha's help is the greatest; it exists on an infinite level, but your mind cannot comprehend it. Therefore, you feel that the teachings of language and words are more helpful, but in reality, the intangible help is the greatest.

Q: The scope of Siddhartha's help is all life and all existence, while a Jivan Mukhtar only helps a few people?

Wind: Givamukhatha also helps all life. Masters are unconsciously projecting all life, even if you are in a cave. But Givamukhatha's game of helping others is not over yet; some limitations remain. Siddhartha is a perfect being.

Q: "Jivanmukhta" also helps all life. Which specific stage is being referred to as "Jivanmukhta" here?

Wind: From the first fruit to the fourth fruit.

Q: Can a "pre-stream" saint also help all life?

Wind: Yes. Not just for the "Pre-Stream" saints, every time you release something, you are helping all life. The world is merely a projection of the mind.

Q: How does it help? For example, if I reach "Nabhikpa Samadhi," but my mother doesn't study or practice, can I still help her?

Wind: That's much more helpful than sharing. People don't know how karma works. Releasing karma makes you more selfless, and as long as you have a selfless mindset, your mind will project a more perfect world. That's true help.

However, in an agflap state, so-called helping others is merely self-gratification; fostering the ego itself doesn't generate much help. As long as you are free, even doing nothing in a cave is more helpful than all the activists combined.

Q: Every time I release something, it helps my world, and it can also help my mother's world?

Wind: Yes, every time you release something, it helps everyone.

Q: Every time I release something, it helps everyone's world. Does "everyone" mean everyone?

Wind: Everyone is everyone.

Dialogue 2
Q: Teacher, how does karma work?

Wind: Karma is unconscious thought, program, action, and reaction. Program creates every thought you have; your thoughts are not free, therefore your actions are not free either. Program drives thought, and thought projects the world. That's how it works.

The world is just a display screen. Whatever you do in the world is like smashing the screen; you can't change any of the plots playing out on it.

Q: So, simply releasing the program can change the world?

Wind: Yes. It should be said that only releasing the program can change the world; otherwise, the world will behave according to the predetermined program. Within the program, you have no free will unless you decide to release it. So, no matter what you wanted to do before, I would always say, "Go ahead and release it." Trying to do something is useless; it's just being driven by the program, repeating past karma, nothing more.

Q: Can I change my family's world through release? For example, I want to heal my mother's illness through release (even if the illness is something she herself has predisposed to).

Wind: Okay.

Q: So, I can change other people's karma by releasing it?

Wind: You haven't changed anyone else's karma. This is the harmonious workings of the universe.

Q: Isn't this interfering with someone else's life?

Wind: You can't even begin to talk about interfering with karma right now. This is for free people, because free people can do everything and transcend all the constraints of karma.

You are currently driven by "karma," and all your desires are part of "karma," so you are only affecting your own "karma."

Even your mother's illness is your karma. You can't interfere with other people's karma; interference is a big word, and you can't interfere with others before you've attained liberation.

Q: My mother is sick. Is it my karma? This is her life, so why is it my karma?

Wind: There is no separation, she is a scene of yours.

Q: Before she came, she predetermined her own life, that is, her karma, which led to her illness. Is this also my karma?

Wind: She's just a scene in your picture. Lester Levenson (The Sedona Method) has said that many times.

Q: To change my attitude, do you mean that I see him as part of my consciousness, with no basic understanding other than a perfect consciousness, and I don't think of him as a restricted individual?

Lester Levenson (The Sedona Method) : Yes. It's a fantastic way. It works, doesn't it?

Q: It works perfectly. Yes, it works instantly.

Lester Levenson (The Sedona Method) : People actually become what we perceive them to be.

Q: So, if Lillian tells me she wants a bigger house, do I need to clear my own mind of wanting her to fulfill my desires? Because it's just my thoughts that made her think about it, right? I don't need to think about Lillian; I only need to think about myself, my own happiness, and then she will be happy. That is, my own happiness will lead to that ultimate happiness.

Lester Levenson (The Sedona Method) : But you have a separation: "Lil" and me.

Q: I've had this question for a long time, you know, ever since I met you.

Lester Levenson (The Sedona Method) : Sometimes you don't have that question; you just say, "Who is 'Lillian' outside of my consciousness?"

Q: Yes, I said that. I said that a few minutes ago. I only need to deal with my own consciousness.

Lester Levenson (The Sedona Method) : Okay. So that includes "Lillian," right?

Q: Yes, that's right.

Q: That includes a bigger house too. (Laughter.)

Q: I have to break free from the limitations in my own consciousness. Anyway, that's everything I'm dealing with. I'm not dealing with "Lilian" or the house or the land; I'm dealing with my own consciousness.

The obstacle lies within myself, or perhaps it isn't limited within myself. And, as you said: if I were infinite right now, I could do it now! I don't need to wait until I get home.

Lester Levenson (The Sedona Method) Levenson: Yes.

Q: We need to act quickly!

Q: When you get home, Lil, you have to be happy with your house as it is.

Lester Levenson (The Sedona Method) : If you accept it, when you come home, the same house can become twice as big. It will be so natural that you won't even feel it. You will enter a house that is twice as big as when you left. Question: So, my mother's illness, my relatives' debts, and so on are all my karma?

Wind: Karma is your desire, thought, wanting. Programs are feelings, driven by desires.

Taking full responsibility means that you are fully responsible for the entire world you created, including the rising sun, the movement of dust, and the vibration of atoms—all of which you created.

It's just that you're not aware of it. If you become aware of it, you can consciously create what you want, instead of what you don't want.

Q: For example, if some of my relatives and friends are sick, can I help them get better through releasing them? Even if they are paralyzed for several years?

Wind: Regarding questions like "Can you do xxx?", I hope you remember a quote from Lester Levenson (The Sedona Method) :

"Every impossible thing, no matter how impossible, becomes immediately possible as you completely release yourself from it."

I've actually answered this type of question many times. The answer is always yes.

Q: What exactly does the "harmonious operation of the universe" mentioned above mean?

For example, I heal my family by releasing them; is this the harmonious workings of the universe?

Wind: At the same time you have an idea, she will also have a corresponding idea, exactly the same.

Therefore, you don't need to use words or actions to change her mind.

You only need to manage your own thoughts, and the world will change.

Ultimately, there's nothing to do except release negative feelings.

A Dialogue with a Master | From 1970 to 2090, Only the Liberation Method Can Achieve Freedom
Dialogue 1
Q: Okay. Jesus and Buddha are omnipotent. They also want to help us achieve freedom. So why don't they just help us do it directly? Omnipotence is omnipotence.

Wind: I've answered this question many times. Of course they could have done it, but they didn't choose to.

Q: Why?

Wind: They don't offer forced help; when you choose freedom, you are naturally free.

Q: So, you're saying that we don't have freedom, just for a very simple reason—we don't want freedom at all? That's why the master wouldn't force us?

Wind: Yes. Lester Levenson (The Sedona Method) has said it many times: nothing can stop you if you want freedom. Once you achieve the first step, you will automatically fall into the next five.

Achieving freedom can be as simple as "willing it," and then you are free. The only reason you cannot be free is because you don't want freedom.

Q: If I really want freedom, but I don't have the method of liberation or other correct means, can I still achieve freedom?

Wind: If you truly desire freedom, you are already free.

Q: In other words, is it possible to instantly transform from an ordinary person into a saint? Has anyone in history ever done this?

Wind: [Student: I have a question because this is something I did last night... I've reached a crucial point that's making me a little confused, even about my own intentions...]

Lester Levenson (The Sedona Method) : Yes. The key here is whether you can refrain from being an actor. If you can't refrain from being an actor, then intention is useful. Intention is effort, effort to cancel effort. But there's a power in there, the power of intention, which you can use to reduce intention. Intention is good because if you make a decision, you can intentionally give it all. I haven't seen the first person do that.

Okay, so what's your question now?

Student: You just answered me.

Q: When a person really wants freedom, can a master use his omnipotence to help him obtain freedom?

Wind: Sure, that's easy.

If you truly desire freedom, you don't need to ask anyone for help; you will directly achieve the first step and enter "Nebikapa Samadhi."

Q: Teacher Feng's visit this time made me realize that the lack of freedom is simply due to not wanting it. I used to think that all I wanted was freedom.

Wind: Those who wanted freedom are already free. Those who remain do not want freedom. It's actually very simple. Judging whether someone wants freedom is very easy.

Q: So, there's no need to force others to learn?

Wind: Hmm, there's absolutely no need for that.

Q: Because when they truly desire freedom, they can achieve it at any time? And the Master will help them, no matter what world they are in?

Wind: Yes. It's quite amusing how the mind always thinks it's doing something important. The mind thinks it's saving the world. But in reality, everyone is an infinite being; no one needs to be saved, and no one can be destroyed.

Q: "It's very simple to judge whether a person wants freedom or not," teacher, what kind of judgment are you referring to?

Wind: Suppose someone says they want freedom, but they don't have freedom, you know it's false. That's what I mean by judgment. Those who want freedom are already free. [Q: Overriding unconscious habits is hard to do because they keep sneaking up on you and you don't realize sometimes you've got them. Lester Levenson (The Sedona Method) : It depends on how strong your desire is for the thing that you want as to whether the unconscious habits

override it. We have infinite power, infinite will, and when man so wills he's immediately set free.]

Q: Gee, that sounds so easy. Lester Levenson (The Sedona Method) : That's the easiest way to do it. Just will it! And it's possible for everyone of us, because we are infinite and therefore have infinite willpower. And the reason why we don't do it is that we don't have that much desire for it. We still have more desire to be limited bodies.

Q: The ultimate method, "What am I?", is almost unusable for anyone on this planet. Is it because almost no one truly desires freedom? Or is there another reason?

Wind: That's the reason; the will isn't strong enough. Therefore, a gradual, scientific approach is needed. You can gradually confirm your gains and the source of your happiness to change your direction.

But if you ask "What am I?" and become interested in other things before getting an answer, you have to start all over again; all the previous efforts were wasted. Some people just focus on that question and turn it into a form of meditation.

The "Release Method" encourages you to get everything you want and provides simple and easy-to-follow specific methods to get you to your destination as quickly as possible.

Other methods, because they conflict to some extent with worldly ways and provide guidance in behavior, will take you several lifetimes to learn.

If you want to achieve freedom in this lifetime, then use the Liberation Method. If you don't mind achieving freedom in future lifetimes, you can use other correct methods, which are also helpful, albeit slower.

Q: So, is the ultimate method also one where you can't stop at all, until you reach the finish line?

Wind: Hmm. The ultimate question is, once you get interested in something else, all your efforts are wasted. It's not enough to just stare at that sentence. As long as your interest isn't in getting the answer to the question, all your efforts are wasted.

Dialogue 2
Wind: Only in the realm of "Nebokapsa Samadhi" can a method for awakening be discovered.

Q: When you achieved "Nabhikpa Samadhi," did you have the ability to discover the methods?
A: Yes. At that time, I saw all 112 methods, without missing any.

Q: Did the master obtain all these methods from Samadhi?

Wind: Yes. There's no method invented through the mind.

This is why you shouldn't change anything. You can't use your mind to change a method discovered in "Samadhi." Changing the questioning process is the work of a master, and no one who is not awakened can do this work.

Q: Is it possible to increase it?

Wind: It will not increase, and the pathways will not increase. The master will adjust the specific operation method.

Q: Just like Lester Levenson (The Sedona Method) added one, release method

Wind: There are no new additions to Lester Levenson (The Sedona Method) Levenson. The release method was simply something that hadn't been revealed before; it's being revealed for the first time in history.

The reason I'm saying this is to tell you that methods similar to the release method are not the release method. There are many methods that look similar to it.

Some people might tell you that the "Four Foundations of Mindfulness" is a method of liberation, others might say that a certain ancient method is a method of liberation, and still others might say that a certain modern method is a method of liberation. But in fact, the method of liberation is being discovered for the first time.

Q: Was the release method specifically prepared for this era?

Wind: Yes. Yugananda chose to leave after Lester Levenson (The Sedona Method) fully awakened, which also marked the end of the era of the Guru.

Lester Levenson (The Sedona Method) can only help a small minority, and only a very few people in this era will awaken. Those who have this method have a chance.

There will be many fake masters in this era, but only the path of liberation can lead to freedom. Therefore, those who claim to have achieved freedom through other means are all fake masters.

I'm referring to those who awakened after 1970. Apart from those who had already awakened in their previous lives, only the Liberation Method can achieve this after 1970.

A person who has awakened through other means will recommend the release method to you, regardless of how they awakened themselves, because the master knows everything.

Q: Even the ultimate method taught by Ramana cannot achieve this?

Wind: Theoretically, the ultimate problem is the fastest, but in reality, no one on this planet can use it right now.

Q: What about Kriya Yoga taught by Yogananda?

Wind: Will not be free in this life. Kriya Yoga's requirements are too high; it belongs to Raja Yoga and is a comprehensive path.

The release method is the only simple and easy method in this era.

[Video 13 Dialogue with the Master - 1970-2090 Only the Liberation Method Can Achieve Freedom]

In the video above, Lester Levenson (The Sedona Method) has told his students many times that the Sedona method is the only one that is currently effective, and that most people who don't know about the Sedona method will take a very long time to achieve freedom.

Q: If we don't use it to its fullest potential, then we are truly the most foolish people in the world.

Wind: You have no reason not to use the Release Method, whether it's towards awakening or a better world; it's the most efficient method. Not only efficient, but also simple.

Because you will all experience lows, and when you're going through a low, it's easy to give up. If there's something that looks tempting at that time, you'll be drawn to it.

So what I want to emphasize is one thing I know: in this era, since 1970, in these 120 years, only the Liberation Law has been able to reach its end.

Giving up the release method is equivalent to giving up your freedom in this life, no matter what other spiritual methods you switch to.

Conversations with Masters | The Secrets to Success and the Departure of the Masters

Dialogue 1

Q: Teacher, Lester Levenson (The Sedona Method) encourages everyone to do things through action in Way 2, but he also mentioned in his autobiography that it is necessary to do them in a secluded place. Isn't that a contradiction?

Wind: No, you misread it. Lester Levenson (The Sedona Method) talked about isolation elsewhere. You can only isolate yourself in one place, and that is to quiet your mind.

You cannot isolate yourself by isolating yourself from external things. The only place you can isolate yourself is through mental stillness.

Q: Lester Levenson (The Sedona Method) also mentions in the first chapter of The Road to Ultimate Freedom, things like "locking yourself in a room and putting a lock on it," etc.

Wind: That's an explanation of omnipotence. You just need to release it; you don't need to do anything, and it will work.

Q: Isn't this about things at the behavioral level?

Feng: No. The context was that a student asked him if he needed to go out and find a job. He said no, just release it, adding a lock would also work.

This emphasizes that you don't need to do anything, you just need to let go.

Q: But Lester Levenson (The Sedona Method) did isolate himself at home when he began his exploration, and he said so in his autobiography.

Wind: If you don't believe me, just try it and see. Try isolating yourself and see if it helps.

The group leader and the others tried it themselves for a few days. After their seclusion, the group leader, Aheng, and others concluded that it was completely useless; it only helped them escape and not release their pent-up emotions.

Q: So what was the story behind your seclusion?

Wind: I didn't deliberately shut myself away, I didn't force myself to do anything. I wanted to reach the end, I just released myself again and again. I didn't shut myself off, I just forgot to connect with people.

Q: Teacher, could you tell me about your secret to success?

Wind: Lester Levenson (The Sedona Method) Levenson’s Six steps to Freedom (Original 1992 Sedona Method).

Q: Why can you do it, while so many people can't?

Wind: Six steps. Because you need something else, but I only need six steps.

Q: So, it must be done through action.

Wind: The key is that you didn't do it. Not long after, you thought of another mental problem and started studying it, just like this one. There are no contradictions in the six steps, but if you

scrutinize Lester Levenson (The Sedona Method) 's words and misinterpret them with your mind, you'll always find so-called "contradictions." It will immediately lead you in a limiting direction.

Those mental problems, those deviations from the six steps, will lead you away from freedom.

I have a highly intelligent mind, but I use my intelligence correctly, that is, I recognize the limitations of the mind.

Throughout the entire process, I only focus on six steps. I don't need anything outside of those six steps. If there's a secret to success, this is it.

People who keep collecting information will never reach the end, especially since their intellectual minds are not yet able to distinguish the information.

Q: So how do I reach the finish line?

Wind: Six steps.

Dialogue 2
Q: Teacher, are you really leaving for good this time?

Wind: Hmm. I will leave this world. Question: Directly merge into infinity?

Wind: No. No longer communicating with people. What people call isolation.

Q: Is this your inner guidance?

Wind: Yeah, once I made up my mind, I did it.

Q: Teacher, why can't we continue to help us?

Wind: Leaving is the best help. I can see the whole picture. If I stay here, no one will be free. Dependence is fatal to growth.

Q: But can you help me when I need you?

Wind: To leave completely is to help. Does an infinite being need help?

When you seek help from the outside world, that is an opportunity; be aware of it, and let go.

Find everything you want within yourself; absolute security can only be found in your infinite existence.

Of all the help you can receive, there is none better than destroying all your pillars.

Lester Levenson (The Sedona Method) told me the world would "break his pillars," so everyone would be forced to look inward for answers. "That's good," he said. "Not an explosion, but an ascension," he laughed. Currently, people are always seeking happiness externally through various escapes the world offers. Eventually, he predicted, when this external escape becomes endless, we will be forced to inhabit our inner selves. "That's a good thing," he said, "because people will be forced to find answers, to know who they truly are, just like I was." He always told me he was especially grateful for his heart condition.

When all external escape methods are defeated, you will be forced to look inward, but you can become more conscious and proactive, instead of waiting until a gun is pointed at your head before you act.

You all know yourselves very well, even if not very deeply, but you are aware of your own actions.

If you become dependent, you'll cling to things. If you depend on the outside world, you won't discover the infinite potential within, and these things are all very simple.

The release method (Original 1992 Sedona Method), as a self-reliant approach, doesn't have many problems. All the problems arise when you deviate from the six steps; therefore, you either return to the six steps and continue releasing, or you move towards limitation.

As someone who has attained ultimate freedom, I cannot be here.

Q: Why can't the truly free people be here?

Wind: Lester Levenson (The Sedona Method) has been here for decades, repeating the same thing over and over and over and over again, in his own words. He keeps saying the same thing over and over.

A year before he left, he told one of his students, "I can't stay here. If I stay, you will only depend on me, and no one will be free."

Because they believed Lester Levenson (The Sedona Method) was there to guide them, they kept forgetting. Not long after Lester Levenson (The Sedona Method) left, the woman at the Sedona Institute was released.

I talked a lot with Lester Levenson (The Sedona Method) about his past; when he was alive, no one gained freedom under his guidance.

Q: You chatted with Lester Levenson (The Sedona Method) Levenson?

Wind: I often chat with Lester Levenson (The Sedona Method) .

Q: Is this master of freedom a teacher or a student of the "Liberation Method"?

Wind: Students. No "liberation" teachers were granted freedom. Moreover, most of the "liberation" teachers appointed by Lester Levenson (The Sedona Method) were those he felt were less inclined towards good, that is, more inclined towards the world.

Q: How did you guys talk?

Wind: Free people need no medium to communicate. It exists at every point. There is no separation between us.

Q: I no longer have any intention of becoming a "release method" teacher.

Wind: You might have it in the future, unless you release the drivers of those programs. If you don't release them, they will keep driving you to do weird things.

All brilliance and creativity originate from infinite existence. The mind is a mechanical program, capable only of repetition. Perhaps it can be said that a person who is freed from the mental program truly begins to live; before that, they are merely a robot constantly being driven.

Q: Yesterday, a friend contacted me to discuss the release method. He then sent me some money, which I refused, even though I'm quite poor right now. I don't want to charge for the release method.

Wind: Well, making money this way will give you the wrong feedback. It's substituting talking about liberation for actually doing it. These are very easy to stray from the path. Furthermore, spiritual books are most likely to lead people astray because when reading them, people deceive themselves into thinking they're on the right path. When you stray, if you know you're straying, you can turn back.

Therefore, you don't need anything beyond the six steps. Lester Levenson (The Sedona Method) Levenson’s The Way lecture is good, and the books by those masters are good. The ultimate path to freedom is also good.

But they're not good if reading them makes you stop releasing. Ralph used to hold a book by Ramana Mahashi and read and studied it constantly.

Later, Lester Levenson (The Sedona Method) said, "You're crazy. You could have let go." Lester Levenson (The Sedona Method) told me that he had tried countless times to correct his students' tendencies. His students would come up with many ways to escape, such as asking "What am I?", which is a very sophisticated way to escape.

Lester Levenson (The Sedona Method) advocated this approach for a period of time, but they were merely escaping liberation.

He taught this method during a time when it was still possible to succeed. By the end of 1970, no one would succeed using this method anymore.

Q: Teacher, is there anything else you want to say to me?

Wind: Actually, there's no need to say anything above; the less said, the better. Is accumulating mental knowledge useful? To achieve freedom, all that accumulation must be released.

Even Venerable Kriya Nanda was hindered by his verbatim recitation of Yogananda's teachings. Was it useful? Absolutely not. He substituted writing and promoting his guru for actual practice. Freedom, however, must be achieved.

Q: Where did Venerable Kriananda actually go?

Wind: Venerable Kriya Nanda reached the stage of "meditation", but not Samadhi.

Q: So it will still revert?

Wind: Well, if you can't do it, no amount of talking will help.

Q: Did Master Yogananda continue to help him?

Wind: The best help is to leave.

Q: Is it the best help for Yogananda to leave Kriananda?

Wind: As long as Yogananda is present, he will always look to his guru, always regarding him as the source of knowledge and power. But this is not true freedom. No matter how he calls, Yogananda will not come. To change direction, you must find no security externally. Only when you cannot find a master externally will you find one within yourself.

Q: You did not rely on a guru, is this an advantage for your success?

Wind: Hmm. And I never thought of calling upon Lester Levenson (The Sedona Method) or any other master. When I was studying Mahayana Buddhism, I leaned towards Zen Buddhism and distanced myself from Pure Land Buddhism. That was my strength; I just wanted to walk my own path.

Q: Self-reliance.

Wind: Yes, that's been a tendency of mine for a long time.

Q: I found your sharing in the group quite helpful before.

Wind: When you feel that something is useful, you will keep looking at it. Going back to the six steps would be very simple. But looking at other texts, even the teachings of masters, even the teachings of Lester Levenson (The Sedona Method) himself, will make your mind increasingly complicated, because the mind tends to be complicated.

You also like "attachment to rites and rituals," the idol worship that is forbidden in the teachings of Moses and Jesus. The Buddha called a type of behavior "attachment to rites and rituals," which means believing that activities such as sacrifices are beneficial to liberation.

Actually, it's useless. All your efforts in organizing photos of masters are completely pointless. On the contrary, it's based on a wrong view, the view of "attachment to rites and rituals."

You believe that things related to external appearances and rituals are helpful, and when you do so, you deepen this insight and distance yourself from the infinite existence that can only be found within.

You know the masters, yet you still treat them with worldly superstition.

Q: Yes, I have to admit it. So what should I do?

Wind: What to do? There's only one solution. Six steps. Release. If I told you there was a second solution, you wouldn't release it.

Q: Teacher, please point out any mistakes I made.

Wind: You are making a mistake right now because you are not releasing, and not releasing is a mistake. Anytime, anywhere, not releasing is a mistake, even if you are listening to me.

Q: Teacher, could you leave me a letter before you leave?

Wind: No. Six steps. Follow Lester Levenson (The Sedona Method) Levenson’s Original six steps to reach the finish line.

I hope that after I leave, you will no longer rely on those words or anything else, but will go straight to the end.

Again, nothing more than the six steps is needed. Whatever happens, it's just the six steps.

Wind: By following Lester Levenson (The Sedona Method) Levenson’s Original 6 steps to Freedom, the entire journey can be completed in one to two months, reaching the destination (omniscient, omnipotent, and omnipresent).

Lester Levenson (The Sedona Method) 's explanation of the release method
2021-09-25 Brave Core 2 350 reads 3 reposts

"Photo of Lester Levenson (The Sedona Method) "

Translation: Excerpted from the recording "Lester Levenson (The Sedona Method) on the Mind" by Feng (Wind)

Anything you develop in your mind will prevent you from reaching the top. The mind is your greatest enemy.

All this suffering is meaningless; I've had enough. I'm ending it all. I will do everything I can to stay in this state.

It will take a month, maybe two months, for you to release all of your agflap.

But all in all, I believe we have the only way to free the mind by bringing subconscious programs to the surface, which allows the mind to become still.

We first enter the conscious mind to release control and identification (desire for love, recognition, approval, validation). As for the other things you try to release, like fear—you know, you'll spend hundreds and thousands of lifetimes trying to release fear, and after that you'll still have anger, you'll still have other emotions.

When you release the desire for control, everything beneath it is released. And when you release the desire for security, you release all the desire for recognition and control, and everything beneath them.

You're at your lowest point right now, so you can't push towards the safety you desire. You're overwhelmed, you're terrified of death, and you're letting it control you. But when you release a significant amount of control and identification, you'll be able to face the fear of death.

But as you can see, our approach is actually about unleashing the mind's drive. Don't try to develop your mind; by doing so, you are developing your enemy, developing what binds you.

What happens when the mind is completely still? Well, I have always been omniscient; I have always known everything.

But you have to let go of the habits you use to survive 24/7, we call them agflap (AGFLAP feelings). When you let all the agflap go, your body is still there, and the world doesn't disappear, but it's like a mirage.

You move forward and find it's just a desert. You let your body do what it was before, whatever that may be. But you won't disappear. You're too afraid of losing your bonds.

Everyone is combining release with other things, and when you do that, you slow down the release process. If you need something else, you slow down the process in terms of method.

You don't need to chase after your feelings after you've experienced them; they're with you all the time, and you're running away from them all the time.

The first point is about survival; nothing is more foolish than working just to make a living. You are eternal.

Let me be blunt with you: becoming number one in the entertainment industry is about trying to be the strongest version of yourself. And then what do you see happen to them? How happy are Burt Reynolds and Glenn Ford? I can only talk about my peers; I don't know who's popular right now.

How happy are they? Do you know them? Have you ever spoken to them? They suffer more than a worker. They use drugs, and despite knowing they shouldn't, they get hooked. They drink alcohol, and they're addicted to it. Some of them have committed suicide.

They were undoubtedly those who gained fame and fortune, and then they committed suicide. Some people did it later. Judy Garland (movie star) did it then.

Well, who doesn't die? Where will the new prince be a hundred years from now? Walking around in front of the crowd? (Laughter)

Unfortunately—and you might have to be very careful about this—the most successful people don't gravitate towards freedom. And the wealthy people I've talked to, they can feel a sense of security around me that they don't have.

They told me they wanted to too. But when it came to taking the course? They couldn't. They looked at me, disdainfully. They'd made millions. I wanted them to think I was poor because it was those millions that were holding them back, especially the wives of wealthy men.

I was once invited to a high-society party in New York, where I was part of their social circle. They asked me, 'Can you help us?' I said, 'Yes, but you should know that money isn't everything.' At that point, the curtain would fall, they would leave, abandoning me to stop wasting my time.

But these wealthy people have this mindset: 'I can do it easily, I'm successful.' Of course, if you can consciously use it to demonstrate that you are the master of the world, that's what I recommend.

When you become the master of the world, enjoying the praise of our stars, you can't stay there. You must set out to master your mind. See, first you master the world, then you master the mind, and then you are a master.

What is mastering your mind? It's simply removing your agflap. Then you truly control your mind; you can act out any feeling, and you can choose any action without any hesitation.

Once you're free from your agflap, you can act out any emotion, much better than when you had it. You can use them to communicate when you're in the world. If someone is extremely angry and you say, "Oh, what a wonderful world, everything is so beautiful!" they won't hear a word. But if you start saying, "Oh, yes, blablablabla," they'll listen to you.

Once you are free, you will play games, role-play feelings, and establish connections with others. You must be at this level for them to connect with you.

So sometimes we still use feelings to communicate, but the difference is that feelings no longer operate on you; instead, you operate on your feelings. However, now feelings are operating on you.

Wind -- Part 2

WeChat Official Account: Release the Law Diamond Island (Wind's chat history)

Lester Levenson (The Sedona Method) Levenson's Six Steps to Freedom

How to achieve and complete the first step of the six steps? (Part 1)

The profound impact of the release method on all aspects of life

The wind's pursuit of freedom

Untitled 2021-12-31

[On Freedom] Why do I want to play this game of having a finite body?

You can't force yourself to release; you'll only release when you see the benefits it brings. So please constantly confirm the gains you get from releasing and your direction.

Just follow the process and focus on releasing your energy in this moment.

Sustained release is important, and it's also simple.

When you continuously release, you will automatically isolate yourself; when you are determined to turn inward, nothing and no one can disturb you.

Wind's Sharing: On Resistance, Unwillingness, and Escape from Release

The first step of the six steps corresponds to "stream-entry" in the Agamas and "Nabhikāpā Samādhi" in Yoga science.

Why does the Sandona Liberation Method emphasize the word "original"?

"Six Steps to Talking About Wind" Serialized Part 1 | Editor's Preface: Implementing the Six Steps to Release

"Six Steps to Popular Talk" Part 2: How I Did It

"Six Steps to Talking About Wind" Serialized 3 | Using the Six Steps: Step One - Remind Yourself to Release

"Six Steps of Wind Talk" Serial 4 | Do I want freedom now or control and recognition?

"Six Steps to Talking About the Wind" Serial 5 | How to Take the First Step: Wanting Freedom More Than Wanting the World? (Part 1)

"Six Steps to Talking About the Wind" Serial 6 | How to Take the First Step: Wanting Freedom More Than Wanting the World? (Part Two)

"Six Steps to Talking About the Wind" Serial 7 | How to Take the First Step: Wanting Freedom More Than Wanting the World? (Part 3)

"Six Steps to Talking About the Wind" Serial 8 | How to Take the First Step: Wanting Freedom More Than Wanting the World? (Part 4)

"Six Steps to Freedom" Serial 9 | How to Get to Freedom Faster

"Six Steps to Talking About the World" Serial 10 | The desire for freedom is not based on hatred of the world

"The Six Steps of Wind's Talk" Serial 11 | Wind recounts how he achieved the first step: wanting freedom more than wanting the world.

"Six Steps to Wind" Serial 12 | Wind: I saw what Lester Levenson (The Sedona Method) said about all happiness coming from within, and I decided to go towards freedom.

"Six Steps to Freedom" Serial 13 | If you truly decide to be free, you will do it immediately; if you truly decide to be free, you will not stop until you reach freedom.

"Six Steps to Talking About Freedom" Serial 14 | Whether or not to decide on freedom is entirely a matter of free will; no person or thing can make that decision for you.

Untitled 2021-12-02

Untitled 2022-02-18

Six Steps of Wind Talk

Six Steps to Freedom
"Six Steps to Release the Wind" - Diamond Island, 2021-11-26 00:00

The Six Steps to Freedom

Sharing time: September 30, 2020

Feng (Wind): Lester Levenson (The Sedona Method) likes to use the simplest language to express difficult concepts, so I try to keep the translation as colloquial as possible and avoid using big words. I can't find the original six-step version (note: the six-step version I've seen in Larry (Lawrence Crane / Larry Crane)and Hale Dwoskin's books and workbooks has been modified from the original). Lester Levenson (The Sedona Method)   Levenson didn't discuss the six steps in detail; he mentioned them scattered throughout, or just briefly mentioned "six steps," but piecing them together is roughly correct. I'll try to retranslate it using his original words.

Lester Levenson (The Sedona Method) Levenson’s Original 6 Steps to Freedom (Original 1992 Sedona Method)

Step 1: You must want True Freedom more than you want the world.

(You must want freedom more than you want recognition and control; recognition and control = the world.)

Step 2: Make the decision to be free and stick with it.

Step 3: All feelings come from wanting control and wanting recognition; they are survival programs. Release them.

Step 4: Continue to release.

Step 5: When you are stuck, release the desire to change the feeling of being stuck.

Step 6: Every time you release, you become more joyful, relaxed, and free from limitations. With each release, you will become more joyful, relaxed, and free from limitations.

Feng: Alright, here are the six steps I've pieced together from Mr. Lester Levenson (The Sedona Method) 's scattered words.

Wind: This is a six-step process from a 1992 Sedona Method’s workbook. They're all pretty much the same; use whichever you prefer. Step 1: You must desire calmness more than you desire approval and control. Step 2: Decide that you can use this method to achieve calmness. Step 3: Recognize that all emotions stem from two desires: the desire for approval and the desire for control. Immediately recognize and release the desires for approval and control. Step 4: Make it a habit. Release all your desires for approval and control, whether alone or in front of others. Step 5: If you get stuck, let go of the stuck desire for control. Step 6: Every time you use this method, you will feel more relaxed and happier. If you continue to release, you will continue to feel more relaxed and happier.

Sharing time: October 16, 2020

Feng: Keep the six steps close at hand, pay attention to each one, and use each step to remind yourself. Here are some snippets of Lester Levenson (The Sedona Method) 's mention of the six steps, pieced together from several audio recordings: 1. You must want freedom more than you want the world (approval and control). 2. Make the decision to go free. 3. All feelings culminate in two wants: wanting approval and wanting control. 4. Make release constant. 5. If you get stuck, let go of the want to change the stuckness. 6. Each time you release, you are happier and lighter. You have more motivation to go free.

I translated two versions: one is the 1992 course version, and the other is the version from Lester Levenson (The Sedona Method) 's audio recording where he explains the six steps. Both versions are usable and are quite similar. Use whichever you prefer. The course version is more standardized, while Lester Levenson (The Sedona Method) 's version is more concise.

Roller Coaster: Sometimes I find it easier to understand when reading English.

Wind: If you can understand English, it's best to read English. There are some things I find difficult to translate because Mr. Lester Levenson (The Sedona Method) 's concise and direct style is hard to capture. I am Infinite: It seems like these are roughly the same versions. Wind: Pretty much the same, just changing "freedom" to "calmness" and "change" in step five to "control."

In his advanced courses, Lester Levenson (The Sedona Method) likes to use "freedom," but in the course he probably felt it wasn't very relevant for beginners, so he changed it to "imperturbability."

According to Lester Levenson (The Sedona Method) , imperturbability is a state of absolute tranquility where no one or anything can disturb you. (Note: Hale Dwoskin's book mentions releasing the desires for "separation" and "union," which is incorrect and does not conform to the original method of release. To avoid confusion for those learning release later, Feng's clarification on this point is also included below.) Feng: (Hale) He added Lester Levenson (The Sedona Method) 's concept of separation from other sources, probably the audio of "Goals and Winning." Lester Levenson (The Sedona Method) talked about separation, considering it fundamental, but it's not something you deliberately release in the method. Lester Levenson (The Sedona Method) only asks you to release three things: first, release the two major desires of wanting recognition and wanting control; then, the fear of death (the desire for survival/safety) will automatically emerge and be released. Then the entire mental drive disappears, the mind becomes completely quiet, and you no longer identify with your body mind, but instead identify with your infinite beingness. This separation ends, leaving only oneness.

Hale Dwoskin’s inclusion of separation and oneness in the release of targeted desires is incompatible with the method. Releasing only two desires is sufficient. If you frequently feel a desire for security, then release three. The eighth video in the course asks about all three desires together; they may have already encountered the desire for security within just a few days. The key is to only release the desire for control and the desire for approval; ignore everything else, as all feelings are driven by them. Once two desires are released, those feelings will dissipate on their own.

How to achieve and complete the first step of the six steps? (Part 1)
"Six Steps to Release the Wind" - Diamond Island, 2021-11-27 14:25

Let's first see what Lester Levenson (The Sedona Method) had to say about the first step.

Lester Levenson (The Sedona Method) : Yes, that was the first step, and the first step in the method, wasn't it? You have to want freedom more than you want the world.

Let me rephrase it slightly, but this is indeed how it originally came about. Because it seemed to have no real relevance to people, we modified it to "You must want freedom more than you want recognition and control," since recognition and control are synonymous with the world. But I think it's better to say "You must want freedom more than you want the world."

If you do that, your next action will be to turn your gaze away from the world, focus back on yourself, do what is necessary to detach yourself from the world, and allow your infinite existence to simply exist here. So the first step is that you must desire freedom more than you desire this world.

—Excerpt from The Way Part 1

► How to use the first step?

Now, do I want freedom or recognition and control? You can want control and recognition, but you must desire freedom beyond them. Right now, if you prioritize control and recognition over freedom, you won't let go. Actively use the first step to remind yourself to let go. "Chat history"

► How can we truly achieve "wanting freedom more than wanting the world," and how can we turn ourselves in the direction of freedom?

Sharing 1: By continuously releasing and confirming your gains, you can confirm the source of your happiness. Sharing time: November 17, 2020

Wind: The way to change direction in the release method is by constantly confirming your gain. You will want to release because you benefit from it.

For example, if you have an exam today and you've previously succeeded through diligent study, you'll study hard. But if you succeeded through release, you'll go for release. You need to make sure all your gains come from release.

Get everything by releasing only. It's important to gain benefits initially, allowing those gains to support you towards even greater gains. Simply put, you only turn and take the first step when you see the world as equal to suffering and all happiness as originating from within. As long as you believe happiness exists in the world, you will stop chasing after it.

If you frequently listen to the audio and watch the videos, you'll likely see Lester Levenson (The Sedona Method) asking two questions: one is, "Have you ever experienced an inner picture change that immediately changes the outside world?", and the other is, "Have you discovered that all happiness comes from within?"

You really can only take the first step if you discover this. In classical texts like the Agamas, it's described as seeing suffering and seeing the cause of suffering. But when Lester Levenson (The Sedona Method) says it casually in plain language, you'll overlook it.

So changing direction isn't about shouting "I want freedom," but about gradually confirming that your gain comes from liberation. Nothing is outside of these six steps.

You can't just resist or hate the world; that won't do any good. Unfortunately, when most people cry out for "freedom," what they're suppressing is their loathing of the world. But loathing and craving are two sides of the same coin; they are two directions of desire.

[

Wind: Disgust (aversion) and longing (desire) go hand in hand. When you hate the world, you don't want freedom. You feel the world isn't good enough, and you want a better or different world.

]

It only works if you actually take the first step at an experiential level. Through continuous release, continuously confirming your gains, confirming your source of happiness. Okay, release, from gaining a little benefit to gaining all the benefits. There's nothing else to say.

Sharing 2: You've been trying to find happiness in the external world, using desired goals to evoke and release feelings, constantly seeking the source of happiness, until you experience that the source of all happiness is "a quiet mind, allowing the infinite inner existence to reveal more." At that point, you'll change direction and achieve the first step. Sharing time: November 17, 2020

Z: Wind, these past two days I've experienced a release where I find that what I want actually makes me resist a lot, while what I don't want actually feels "beneficial." These external things I want/don't want are illusions because I've given them meaning. What's the next step? Should I continue with the target process, etc., to pull out more negative processes?

Wind: If you want something, go for it. That's what Lester Levenson (The Sedona Method) taught you. The more you acquire, the more you discover the true source of happiness. When you truly achieve this, you don't even need to think about it anymore. You don't need to think about whether you want freedom or the world; every action and choice you make from then on will naturally tend towards freedom.

But if you still retain the possibility that "happiness exists in the world (person, place, thing, event)," you won't achieve it. You'll subconsciously look for happiness elsewhere, and this becomes your goal; you need to use this goal to outline the process.

Only by achieving your goal will you realize that the program has been working on you all along, and your direction will truly change. The first step is not just a slogan; the six steps form a very comprehensive map.

You need to confirm what you've gained through liberation until you discover that all happiness comes from one thing—infinite existence. Discover, as Lester Levenson (The Sedona Method) said, that the world is completely miserable.

Z: So, when we talk about achieving what you want, this "wanting" is still directed towards the world, right? This is an essential step in confirming a gain, isn't it?

The Wind (Feng 风) : If you suppress it, it will keep affecting you, and you'll never get to the first step. When you achieve your goal, you'll find you haven't gained the happiness you imagined. At this point, you'll set the next goal, the next desire for the world. When you achieve that too, you'll find you still haven't found the happiness you want, so your desire will move on to the next goal.

You will continue to rise, constantly confirming the source of happiness, until you experience that the source of all happiness is that your "mind is quieted down, allowing the infinite existence within to manifest more." Your direction will then change, and that is when you have completely completed the first step. Freedom will then become your sole goal.

Next, as Lester Levenson (The Sedona Method) said, you'll automatically fall into the last five steps, that's it. (laughs)

Z: Okay, I understand now. If we don't do it, we are actually suppressing ourselves, and we are still being driven by the three major desires.

The profound impact of the release method on all aspects of life
Released from Diamond Island 2021-11-28 20:02

Included in 4 "Chat histories" posts under the hashtag #ReleaseBook

"I studied the Lester Levenson (The Sedona Method) Levenson’s Release Method, which was an incredibly beneficial and inspiring experience. It gave me new energy, spontaneous creative passion, and unique insights. I recommend this method to anyone who wants to improve their life."

—John L. Kameney, MD

"The release method is more effective than other methods on the market for relieving physiological reactions caused by stress. In my research on various methods of relaxation,

stress reduction and perception training, I have found that the release method stands out for its absolute simplicity, high efficiency, clarity and immediate effect. It seems simple but contains real power."

—Dr. David Hawkins (author of the book ‘Letting go’)

you can

In every area of your life

Using the Sedona Release Method

Regarding work:

"For years, I've been struggling with career changes and starting my own business. Anxiety attacks were very common, and I always found myself in a difficult situation. This course taught me how to get out of that predicament. The anxiety and fear completely disappeared, and I believe I will have my own business."

Karen Frisol ,Newhaven CT

Regarding health:

“I had several physical ailments, including migraines, diverticulitis, gout, and severe hypoglycemia. A week after completing this course, I was scheduled for surgery. But within a few days of starting the release, the symptoms that would have required surgery disappeared and never returned. My other physical problems also resolved. I believe these positive results are due to the stress reduction achieved through this method.”

Dr. David Hawkins (author of ‘ Letting go ‘ book)

Goal to be achieved:

"The Sedona Release Method has helped me become more organized and focused on my goals. My reactions to rejection have greatly decreased, making it easier to achieve sales targets, which has produced satisfying results. I believe the techniques I've learned are invaluable to anyone in sales."

Conrad E. Imhouse

Problem Solving:

"I use the Sedona Release method to help me deal with the fear and indecisiveness I encounter in my business. After clearing away the shadows and obstacles, this obvious clarity helps me make the right decisions."

Dennis C. Owitch, MD

After learning and releasing

“After taking this Sedona Method course, I feel much better about myself. I now realize what caused my past problems and how I can correct them. I feel more relaxed and free. I feel my life is moving in a new direction, and there are no limits to what I can become or what I can achieve. I would recommend this course to everyone.”

John Ridlinger, DDS

"This is a powerful and magical process, far beyond the comprehension of the human mind. The beauty of the final result—as our mentor reminded us—includes a great deal of very pleasant experience."

Kate Sanderson, New Haven

“I’ve finally found the ‘key.’ I now understand what ‘change your mindset—change your life’ means. It’s so exciting to know that I can have the family life we all want.”

King Watman Phoenix

"I walked in here, like a very small person, searching for my own happiness in every corner and in the eyes of every person."

Then I found it within myself. Imagine how surprised I was. I intend to walk out of here today and forever remember that the power within me can accomplish anything I set my mind to.

"Thanks to the Sedona Release Method for showing me where to look—inward!"

Sandy Wilcus Phoenix

“Thank you! Thank you! Thank you! In the past week, I have been able to change my attitude, emotions and life with the help of the teachings of the Sedona Release Method and this wonderful course. For the first time since 1979, I no longer feel pain in my neck and back. I have been able to release past memories and feelings of fear, anger and despair, which makes me feel amazing.”

Gary N. Nikki Phoenix

"I've been laughing all the time—day and night! It's amazing."

Russell Brown, Phoenix

"This method is a very valuable tool that can help you get a good night's rest and wake up feeling refreshed and optimistic."

Francis Waterman, Phoenix

"Chat history"

Wind’s pursuit of freedom
"Six Steps to Release the Wind" - Diamond Island, 2021-11-29 00:00

The wind's pursuit of freedom

—After experiencing the true power of release (Original 1992 Sedona Method as taught by Lester Levenson (The Sedona Method) Levenson), I finally gave up all other methods.

Shared on: November 22, 2020

Y: Feng, you're not interested in writing an autobiography, but could you talk in detail about your experience of learning the Sedona Release Method? That would also summarize your "Path to the Cessation of Suffering".

Wind: This is not the path to the cessation of suffering.

Y: I think releasing the "path traces" should be enough. When did you first come into contact with it? Why did you learn the release method back then?

Feng: It should be 2014. Actually, I saw the movie by Hale Dwoskin titled "Letting Go" in 2013 (available in YouTube) At that time, I saw Hale Dwoskin’s triple welcoming method , and didn't pay much attention to it.

Y: You've studied Buddhism so well, why are you trying the release method? (Feng forwarded a chat log from November 18, 2020)

Wind: The feeling of meditation is wonderful, but it also feels like an escape to me. When I focus my attention on a specific goal, concentrating solely on one object, worries quickly fade away. My body becomes light and at ease, and my mind becomes joyful. Emerging from it brings an

indescribable sense of calm. A strong connection is established between my mind and the object.

Approaching any problem with this calmness brings the answer to light quickly. That's how I tackled my studies.

But when emotions surge, sometimes I find myself unable to control them. Sometimes the environment doesn't allow me to enter a meditative state; I feel controlled by something. That feeling of being pushed along by an inner force hasn't disappeared at all; I'm just trying to suppress them.

This became especially clear after I learned the method of Sedona Release Method, so I completely gave up the practice of meditation, knowing that it was not the right direction for me.

Feng: This is why I gave up meditation and introspection later, at a later time.

Y: Why did you give up Vipassana?

Feng: Because I personally experienced that the release method is more efficient. And it's not because my "insight" Vipassana practice is bad, because my fellow practitioners all think that my "insight" practice is already very efficient.

Y: Of course, practicing Vipassana is more efficient if you have a foundation in meditation. Did you give up Vipassana after experiencing the release method?

Feng: Well, I'm a pragmatist when it comes to cultivation.

Y: You've mastered Vipassana so well, why did you go to practice Vipassana? Was it just out of curiosity?

Feng: I feel my progress in S.N. Goenka's Vipassana is a bit slow. I asked my teacher about attaining enlightenment, and he said, "Don't expect."

L: Why don't you expect? How is that teacher's practice? He hasn't attained enlightenment yet, has he?

Wind: Goenka never claimed to have attained enlightenment himself through Vipassana meditation. Later, I began searching for methods to quickly attain enlightenment, and finally I found the Sunlun Chan teachings. Sunlun is the only one who promises to help you attain enlightenment within a week, a month, or a few years. It depends on your individual karma. Sunlun's teachings view karma as something limiting, and even after attaining enlightenment, you are not omniscient or omnipotent, but rather subject to certain limitations.

Y: You knew about the release method before you encountered Sun Lun's Zen Dharma?

Wind: I knew about it before, but I hadn't been using it much back then.

Y: How long have you practiced Sun Lun's Chan method? What are the results? What's the longest you can meditate at most?

Wind: It's more effective than Goenka meditation; I can sit in it for a whole day at a time.

Y: Did you try some release methods before practicing Sun Lun's Zen method?

Wind: I've tried some.

L: When was the first time you tried the release method?

Wind: The summer vacation before the last semester of senior year.

Y: Back to Sun Lunchan, what obstacles did Sun Lunchan encounter?

Wind: It's not a bottleneck. "Sun Lun Zen" did make me feel much more relaxed; I felt its effect on diminishing karmic habits. However, I found that releasing easily once is equivalent to suffering for several days. I experimented a few times, and it's true. It was hard to accept at first.

Y: Did you try out the release method while practicing Sun Lun Chan?

Feng: When I took a break, I tried it out. One release was equivalent to several months of Goenka Vipassana practice, or several days of ascetic Sun Lun meditation.

Y: During those two months, you practiced Sun Lun Chan while also trying the release method multiple times, right?

Wind: I only tried it a few times, and then gradually increased the frequency. One time I released myself for an entire afternoon, and the effect on the level of mental calm far exceeded my expectations, and it wasn't the superficial calm I usually experienced during meditation. **I clearly felt that my "inner volcano" (the subconscious mind) also calmed down.**

Y: Did you experience the feeling of release back then?

Wind: I experienced the feeling of release a long time ago.

Y: Did you experience this before you met Sun Lunchan?

Feng: Yes, I experienced it as soon as I started using the release method. At that time, I recommended it to some fellow practitioners; some were dismissive, while others thought it was

quite good. I also recommended it to a few fellow practitioners I met while studying Northern Transmission Buddhism, and they used it to assist in reciting the Buddha's name. (Laughs)

Y: The summer before the last semester of senior year, the summer after the college entrance exam?

Feng: No, it was the summer before the start of the second semester of my senior year. I had only heard of the release method before, but I had never actually used it.

Y: When was the first time you heard about the release method?

Feng: The year before, I saw the movie "Letting Go" (Hale Dwoskin's film Letting Go, available in YouTube) in a group for Northern Buddhism and also downloaded the book ' Abundance by Lawrence Crane '.

[Note: "Letting Go" primarily promotes Hale's self-created liberation method, not Lester Levenson (The Sedona Method) 's original liberation method, so it is not recommended. Larry Crane (Lawrence Crane) 's "The Book of Abundance" and Hale Dwoskin's "The Sedona Method" both modify the original, concise, and efficient methods to some extent, weakening their effectiveness and failing to lead to ultimate freedom; therefore, these two books can also be set aside.]

Y: You saw the movie "Letting Go" in 2013, which should have been your first encounter with the Sedona Liberation Method.

Wind: It must have been an encounter with Hale Dwoskin, because the triple welcome isn't strictly a release technique. (Laughs)

Y: 2013 Contact Release Method, 2014 Vipassana Meditation, 2015 Sunlun Zen Meditation?

Wind: Pa Auk Sayadaw started practicing in junior high school.

Y: Second year of junior high? First year of junior high, practicing internal alchemy?

Wind: Second semester of eighth grade. The research on Neidan began at Neidan Elementary School. [To focus everyone's attention on the release method, some chat content about Neidan is omitted here.]

Feng: Later I stopped practicing Taoist alchemy, and Buddhism suited me better in terms of mindset.

Y: Was the first time you attained the first dhyana in the third year of junior high school?

Feng: Around that time. I practiced for a year or two and reached the second jhana. Then I stopped practicing meditation and focused on studying the teachings, while also exploring other pure insight methods, such as those of Goenka, Luang Por Pamo, and Mahasi. I also explored Mahayana Zen, Tantric Buddhism, Pure Land Buddhism, Yogacara Buddhism, and so on. Y: Didn't you try to cultivate superpowers? Kids are usually curious.

Feng: At that time, my curiosity about superpowers had shifted to the truth, and my curiosity about absolute truth surpassed my curiosity about superpowers.

Y: So you started studying philosophy?

Feng: Began studying psychology, philosophy, physics... everything related to explaining the world. [Some content about Wind’s family and other hobbies omitted here]

Y: You've been on the go non-stop. You haven't taken many detours.

Feng: There were still quite a few detours.

Y: Which ones?

Wind: The path before encountering the Sedona 1992 release method is a detour.

Y: What has been your experience practicing the Release Method over the past five or six years?

Wind: From Larry Crane (Lawrence Crane) to Hale Dwoskin, interspersed with Xu Yaoren's Zero Resistance. Initially, the visualization tube method , as taught by Lawrence Crane, was quite difficult. After seeing the concept of "decompression" in the Book of Abundance, I understood that I also wanted to release it, and when I released my effort to hold it down, it released. Later, I watched Hale's Sedona Release Method and started using questions. I found the questions very effective, so I abandoned the Book of Abundance by Lawrence Crane.

However, the further I read in Hale's book, the more confused I became. So I further studied *The Ultimate Path to Freedom* and *Ultimate Truth*, as well as two videos by Lester Levenson (The Sedona Method) Levenson. I listened to Lester Levenson (The Sedona Method) 's later audio on YouTube and finally understood that the release method is a complete system, so I wanted to recreate the original release method. Initially, I wanted to find the overlap between Larry and Hale, but later I found someone had uploaded a 1992 Sedona Method course in YouTube, so I started learning the 1992 release method.

Y: The 1992 Sedona Method video you watched last year?

Wind: Two years ago.

Y: What problems did you encounter after watching the 1992 videos?

Wind: Stuck. No other problems. Theoretically, Lester Levenson (The Sedona Method) Audio has given me a complete solution, but it often gets stuck and frequently stops releasing.

Y: What's causing this? Haven't you already mastered the method? Did you not understand the six steps correctly? It's probably because you didn't understand the first and sixth steps correctly.

Wind: Step 1, Step 2, and Step 6 all lack proper understanding.

Y: What's wrong with the second step? Isn't it just a decision?

Wind: It is the factor of discernment. To truly achieve it, every choice you make tends towards freedom. Because if you decide on freedom now, and the next decision is to go out into the world, you will negate it. You must fully achieve the first step before you can fully achieve the second step.

Y: Isn't that precisely the problem with the first step? If the first step is fine, the second step will be fine too. How did you overcome the first step?

Wind: I achieved the first step by correctly practicing the six steps. In other words, the first six steps are what you need to do. After achieving the first step, the following six steps will guide you.

Release the Diamond Island (Wind's chat history on Lester Levenson (The Sedona Method) Levenson's 1992 Original Sedona Method)

2021-12-31 12:43

Untitled
Released from Diamond Island 2021-12-31 12:43

"Chat history" "Chat history" "Chat history" "Chat history"

[On Freedom] Why do I want to play this game of "becoming a finite body"?

Original article "Six Steps to Wind Talk" Release Method Diamond Island 2021-12-31 12:43

Shared on: November 17, 2020

A gentle stream: Wind, is this world just one possibility for endless exploration?

Wind: Infinite existence needs no exploration. Lester Levenson (The Sedona Method) explained this in detail in the video. Initially, you were a passive infinite being; after experiencing the separation of illusions, you actively returned to infinity.

Tiancheng: I was just about to ask, why did it fall from the infinite existence?

The Wind (Feng 风) : To illustrate this metaphorically, it represents your illness and health. Before you've ever been sick, health has no meaning for you. It only gains value when you return to health after being sick. You actively choose to become an infinite being.

The infinite being initially created a mind, then three bodies, with the physical body being the most limited. Therefore, the driving force of freedom is greatest here.

The trickle: that's the roller coaster, Lester Levenson (The Sedona Method) mentioned, and we're at the very bottom now.

Wind: Yes, roller coaster.

Trickle: So if you use the release method, you can reach the top from any position. If you don't use the release method, you can also reach the top through a long evolution?

Wind: For those without the means to release it, it would take billions of years. The cycle of natural evolution is extremely slow, and it is accompanied by rises and falls.

Tiancheng: Billions of years? That's too long.

Wind: The cycle of your brain's structural shifts will allow you to reach a level of cosmic consciousness over a million years, but a million years of natural evolution will not bring you complete freedom. Those who are not free by the time Brahma's dream ends will be thrown back into the dream.

Tiancheng: How long does it take for a Brahma to be born?

(The author quoted a passage from the book "Detachment: Following Yoga Master Yogananda on a Spiritual Journey")

How long does each soul linger in delusion? I haven't kept a precise count, but it's likely longer than a single day in Brahma's time! How long? I really don't want to think about that! In the Bhagavad Gita, Krishna says, "On the first day of the new Brahma's time, I will throw all these souls back into delusion." In the Rubaiyat (a true canon, not just a collection of love poems as commonly believed), Yogananda interprets a particularly significant quatrain as meaning, "Many who entered creation at the beginning of Brahma's time will still linger in delusion at its end."

Wind: Brahma's dream spans trillions of years. In classical texts, it symbolizes numbers. The billions of years of a single day are also symbolic numbers.

Tiancheng: Trillions of years, which means I have already reincarnated for trillions of years?

Wind: Time is merely an imagination of consciousness, like a dream. In a dream, you can live from birth to death, but when you wake up, only one night has passed. Therefore, time has no meaning; it is merely a figment of the mind.

A gentle stream: Does nirvana mean the end of all dreams and that I will never dream of them again?

Wind: Once free, it is free forever.

(Here are excerpts from Chapter 31, "The Game," of "The Road to Ultimate Freedom")

Lester Levenson (The Sedona Method) Levenson: We are all essentially infinite and perfect beings. I assume most people can accept this view, at least in theory. We read about this in many scriptures, especially Indian texts. The masters say so, and I'm saying the same thing. But why can't we manifest our inherent infinite and perfect existence? Because of the inertia of lifetimes, we've been playing a game of limitations.

We've played this game for so long that we've completely forgotten we're playing a game of limitations, while our true nature is infinite. We haven't seen the infinite existence we inherently possess. Every day, every second, we look at our self-made puppet—our body—and assume we are that body. We take the body for ourselves, and so we're stuck, unable to see our infinity, and therefore unable to know that we are infinite. Lifetime after lifetime, we endlessly assume we are just a body.

We've been doing this for far too long, so there's a strong desire to go in the opposite direction and see clearly the infinite existence we inherently possess. This strong desire will lead us away from the assumption that we are a body. If we could see our inherent infinite existence, even for just a second, we could use that second to let go of many limitations. But first, we must assume we are infinite, and then begin to eliminate limitations. We must accept the fact that we are not this body, this mind, otherwise it's impossible to escape the trap called "the game of becoming a finite body."

Q: How did God (The Infinite Invisible Spirit) become human? Isn't it blasphemous for a human to become God again?

Lester Levenson (The Sedona Method) Levenson: No. Anyone who says that to you is just trying to keep you from reaching the highest level. But that's the truth. It's like when you're sleeping at night, you dream that you were born as a baby, then you're a week old, a year old, then 20, 40, and you dream that you have so many, many, many problems. Remember, it's just a dream. This keeps going on and on, and you feel exhausted, so you dream that your body dies, and then you wake up. In that dream, have you ever changed? You've never changed! You say it's never real, that it's just a figment of my mind, isn't it?

This is our state when we are awake. This state of being awake is actually a state of sleep. We are completely asleep regarding the truth of our inherent infinite existence. We are merely dreaming that we are awake, but in reality, it is a state of sleep from which we must awaken. When we truly awaken, we will say: Oh my God, it was never real! I have never been a finite body! I have always been the inherent infinite existence!

So we create a dream in our minds, a dream we call the "awake state of the world." However, it's just a dream. But to realize it's just a dream, you must wake up from that state. Do you understand? So the answer to "how do we do this?" is "we are dreaming!"

Q: Intentionally?

Lester Levenson (The Sedona Method) : Yes, intentionally. You know, we start from infinite existence in a passive way. We descend to the lowest point, which is where we are now, and then return to the highest point, seeing our infinity again. But through this cycle, we gain an active understanding of our infinity, whereas before it was a passive understanding.

This is like how "perfect health" is meaningless to someone born with perfect health and who remains so throughout their life, because they lack an active awareness of it. Such a state is certainly good, but because it's passive health, they cannot feel gratitude for it. However, once they fall ill and linger on the brink of death for years, they are forced to rebuild their perfect health, which is far more meaningful than it was before they became ill. This is the foolish thing we do to ourselves. We come from infinity, then descend to where we are now, and then return to infinity with an active awareness of it. During this descent, we cannot see what we are doing; only by looking inward can we discover this.

Q: This is the first time I've heard such a reasonable explanation for the chaos we're in. The first time I've heard why we're being dragged down.

Lester Levenson (The Sedona Method) : Okay, now let's go back to the top.

You can't force yourself to release; you'll only release when you see the benefits it brings. So please constantly confirm the gains you get from releasing and your direction.
Original article "Lester Levenson (The Sedona Method) Levenson's Six Steps to Wind Talk" Release Method Diamond Island 2022-01-07 13:28

Included in the topic #SixStepsOfTalkingAboutFeng, Step 4 (3 items)

The topic of discussion: You can't force yourself to release; you'll only release when you see the benefits it brings. So please constantly confirm the gains you get from releasing and your direction.

Shared on: November 17, 2020

Wind: Six Steps. Begin with six steps, end with six steps. Use your gain to confirm your direction. Continuous release becomes your "task," which is not good. Continuous release is beneficial because each release has a benefit. This is what step six says: each release is easier and happier. You feel good, so keep releasing. If you just force yourself to release, you will stop; you can't continue because you are suppressing your desires for the world. My method is to constantly confirm my gain and my direction.

For example, she just wanted to listen to music; what does she want to get from the music? Can she get that from releasing? Can she try? Constantly confirming your gains allows you to maintain continuous release. If you say, "I can, I must release, I can't listen to music," it won't work because a subconscious direction is listening to music, which you've suppressed. Your conscious and subconscious are pulling against each other. If you don't look at it, it won't succeed.

Write down where you actually seek happiness. If you suppress these desires, you cannot achieve the first step (Note: wanting freedom more than wanting the world). You can force yourself to do homework and work, but you can't force yourself to release. Let me elaborate on Lester Levenson (The Sedona Method) 's favorite teaching: get everything by releasing only.

What do you want? How are you going to do it? Why not get it through releasing? This is how you practice; you choose to release. Sometimes you might spend an afternoon doing other things without releasing, because your subconscious is seeking something, and you can't force yourself to release. You need to see what you're seeking and ask yourself, "Can I get that from releasing?" **See which way is easier, more enjoyable, and choose to release.**

That's why I say successful experiences are important; you have to get the benefits first. You won't do it without benefits; it will try every means to avoid and resist releasing—that's your mind. I remember saying before that emphasizing step six truly put me on the path to continuous releasing.

Why do many people want to sleep (feeling drowsy, sleepiness) after releasing?

It's simple: because sleeping is more comfortable than forced release. The mind always tends to do what's more comfortable. That's why Lester Levenson (The Sedona Method) always wants you to confirm your gains; this is important. Step six cannot be ignored, so you have to keep getting benefits.

With each release, you must feel better; only then can you continue.

Once you feel compulsion or effort, immediately relax and release the resistance and urge to control. If releasing feels more comfortable than sleeping, you will naturally tend to release; it's really that simple. That's why I say you haven't seen the complete path, hence the doubts. If you experience the six steps, you will know its perfection; all of Lester Levenson (The Sedona Method) 's guidance is about it. Without it by your side, you will stray from the path without realizing it.

Just follow the process and focus on releasing your energy in this moment.
Original article "Six Steps to Wind Talk" Release Method Diamond Island 2022-01-08 12:19

▲ Sharing Topic: Follow the Process, Just Focus on the Present Moment

Sharing time: February 22, 2021

Wind: In your process of releasing, your mind is the obstacle. Its content, your preconceived notions, even the thought of how long it will take to release—these very ideas are hindering you. Just focus on releasing this one time. Don't presuppose that you can release everything this time, or how many times you need to release everything. **Just release, and see what happens.**

Don't rush. Enjoy each release process and keep using the release procedure. Those things you find difficult to release are simply your mind telling you they are difficult. Ignore your mind and just use the procedure. Those things you find simple, insignificant, and therefore ignore are also simply your mind telling you they are insignificant. Ignore your mind again and just use the procedure.

Sometimes you see a feeling, and you feel it's not the main one, but you desperately want to release the "main" one, to end it quickly. You suppress this feeling that's surfacing, but that feeling is very important. Those mental judgments about what's more important are unfounded; what's surfacing is what's important. If you suppress it, you're living in your mind's control. You're mentally presupposing what you need to release—how many times, for how long. When

you truly release, you don't need to do this; reserve the possibility of releasing everything at once.

Rayna: What about the body sensation?

Wind: What are your feelings about your body? Do you want to control it? Do you want to change it? Just release it.

Rayna: I understand.

Wind: If your physical sensations are bothering you, release those sensations. Use release to solve the problem.

Rayna: Okay, I do want them to leave, I want change.

Wind: Can you imagine that a few releases can completely release a long-standing habit? Many times it's like this, within a few minutes, not a long-term stalemate.

S: I'm expecting it to be a long time, not just a few minutes.

Wind: You see, it's only a few minutes long in the video.

S: Sometimes I feel that a few minutes is too long and I want to finish it all at once.

Wind: If it takes too long, it's stuck, it's suppressed, it's not being released. So you're suppressing it, you're trying to prevent it from surfacing.

S: How should I approach this feeling of suppression or repression? Should I start by relaxing, right?

Wind: Relax, then pay attention to the most superficial feeling, and directly ask what it is. Don't wait, dig, or search for a particular feeling. If you can't identify it, it means you're trying to control it. Don't try to identify it precisely; just answer intuitively, just feel it.

S: OK.

Wind: Don't try to maintain the momentum of release, just consciously release this moment (Present Moment is the only Reality – the Now).

Rayna: Okay, I come here again and again now because it's easy to stop, to not be able to face those feelings, and to not be able to continue.

Wind: Don't try to maintain continuity. Consciously release once, then consciously release again—that's continuity. It's not about mentally emphasizing the concept of continuity. That

"intensive course" XX organized, with its constant chanting of "continuous release," was just superficial release, a mental attempt to hold onto the concept of "continuity." This kind of mental imagery isn't true continuity; it's merely an attempt at control.

You cannot be pushed into freedom. Freedom is a choice of free will, not something forced by circumstances, because your circumstances are created by your mind. Release yourself fully in this moment, without any coercion. Then, continue to choose to release; that is the decision.

Shouting slogans is useless; they remain only in the mind. Shouting slogans with a group of people is even more useless; it's collective unconsciousness. Just like the ant colony I've seen, it's collective unconscious action. Independence isn't about being unconventional in behavior, but about recognizing one's own full responsibility. It's about recognizing that only oneself can decide whether one is free or not.

The mind is familiar to you, so you remain in the mind. Don't turn "continuous release" into a mental activity. Because the mind is familiar to you, it's easy to turn release into a mental activity as well. Every release brings something new and broadens your mind. Don't approach it with a habitual attitude.

Treat each release as if it were your first. Observe what happens. For each feeling, simply treat it as a feeling and don't overthink it. If external confirmation reveals no change, then you immediately have the feeling to release.

Wind: Just follow the process and release in this moment. Continuous release is an experience. Don't try to escape your subtle feelings; all feelings are the same.

G: I always forget that in my heart, feelings are divided into those that are easy to release, those that are difficult to release, those that can be released, and those that cannot be released, and they are divided into different levels.

Wind: Don't listen to it. (laughs)

L: I'll go crazy if I don't break through this barrier. If this is the dawn, how long will it take before it gets light?

Wind: That way, it will never get light because you're thinking about the future. Or, just let go once in the present moment, and it will be light.

L: (Laughs) Okay.

Feng: The word "persistence" implies clinging tightly to something, rather than recognizing and releasing it in the present moment. This attitude is not quite right. "Believe there's light at the end of the tunnel, keep moving forward"—you'd rather use motivational platitudes to escape than release the desire for change. Releasing it immediately changes your entire mindset and

perspective, broadening your mental experience. Recognizing it but not releasing it, instead forcefully holding on, is foolish. A couple of motivational quotes, a few words of encouragement from others, and you hold on even tighter. (laughs)

L: "Emoji" "Emoji" "Emoji"

Wind: Keeping things simple is definitely too difficult for you guys (laughs). Keep it simple, keep it simple. The need for "persistence" indicates you're not releasing things easily and naturally, and that means you're suppressing something. It's a very simple principle.

Suppression means there will never be a glimmer of hope.

Release means there is hope right now.

Simply by letting go, by performing the process just once right now, you'll immediately feel more relaxed and joyful, and problems will seem lighter. Every change happens in this moment. Don't wait for the future; the future = will never come.

What are you waiting for?

Is this an attempt to change (or control)?

If you keep holding on and refusing to release it, are you expecting things to change by simply waiting? Change will only happen when you release it now. Can "waiting for the process" truly release suppressed feelings?

L: No. (laughs)

Wind: Only the "release process" can do that. What you believe will happen in the future, your mind will forever keep it in the future. The future is only a mind projection, not Reality , which is always Now, Present Moment.

"Never think about what the future will bring, because the mind will forever confine it to the future. Try to see it now, savor it, possess it, as if it were already yours. Don't treat it as the 'future tense'."

"Never think of things as coming in the future, as the mind will keep it in the future. see it, feel it, taste it, possess it as yours now. Do not see it in its'willbe-ness."

Sustained release is important, and it's also simple.
Original article "Six Steps to Wind Talk" Release Method Diamond Island 2022-01-09 16:40

Included in the topic #SixStepsOfTalkingAboutFeng, Step 4 (3 items)

▲ Sharing Topic: Continuous Release is Important, and It's Also Simple

Note: This content is a combination of Wind (Feng) 's posts from different time periods.

Wind: Continuing to release is very simple. Just release the three desires. It doesn't matter what feelings arise. The key is whether you want control, recognition, or security.

In fact, if you spend more than 50% of your waking hours releasing stress each day, you'll find that the momentum of releasing gradually outweighs the repression. Then, you'll continue to release. It will become natural, as regular as breathing, and will continue 24 hours a day.

Q: Wind, has the amount you've released in the last two weeks exceeded the amount you've released in the last two years?

The issue isn't quantity, but inertia. Releasing the wind is like a runway for an airplane; if you keep running and stopping, you'll never take off. Only by continuously pushing forward can you accelerate to the point where you can fly.

The continuous release is simple. Release once, then release again, then release again... and then, like an airplane taking off after a run-up, the sensations will continuously surface and be released.

Continuity means never stopping. You may not understand now because you're trying to release. But when release becomes the norm, it becomes as natural as breathing. As long as you decide to achieve freedom, feelings will keep rising and rising.

During continuous release, the feeling surges forth like waves, and you simply watch it dissipate. When the desire behind the feeling is identified, it is released immediately, almost without needing to ask a follow-up question. Sometimes it happens so quickly that your mind doesn't even have time to comprehend it.

When a desire is brought forth, it is released. If not, return to the beginning of the process: relax your body, re-feel it, identify what kind of desire it is, and let it go.

Keep things simple and relaxed; repeated practice will help you master them. Overthinking and analysis will only make it harder to let go, because the mind will only replay past experiences.

Initially, your habit of repression (suppression) outweighs your habit of release, requiring repeated practice. Once you make release a regular occurrence, continuous release will happen.

Feeling tired means you're exerting yourself; releasing doesn't require effort. When you truly begin to release the desire for control and identification, you'll find it's incredibly simple.

Every time you try to exert force, you're trying to control. The moment you notice it, you can immediately let go. The instant you let go, you'll immediately feel the ease and resistance diminish. You don't need any other guidance or manipulation; you just need to be aware of the desire to control and allow it to be released.

Look at your current feelings. Is it a desire for control or a desire for validation that you're experiencing right now? Can you be aware of it? Can you allow it to be released? Is there more? Can you allow it to be released? You'll see these desires like waves, constantly pushing you forward, and with each release of those desires, countless emotions clinging to them dissipate.

Allow feelings to be noticed, allow them to leave, because feelings themselves are also conceived; they are suppressed energy, so simply allow them to leave.

Lester Levenson (The Sedona Method) Levenson: Did you notice the word "allow"? That's how it happens. You stop keeping them down; you allow them to surface and to leave. Because it's also constantly trying to push itself up and out—that's how every repressed feeling is.

So when you do it, it's very easy; they just appear and disappear like waves until the waves stop, and then you're done.

"Continue" simply means continue. You do it the first time, then you can do it a second, a third, a fourth… until you finally achieve freedom. Lester Levenson (The Sedona Method) said, "There is no stop in the six steps," meaning there isn't a "stop" in the six steps. "Continue" simply means continue.

Within these six steps, you can achieve continuous release. Outside of them, you stop. Keep this guide with you and use it as a constant reminder. If you are in the six steps, your release will be continuous, and your joy will continuously increase.

If each release brings you ease and joy, then you are releasing. Continuously release your feelings, continuously becoming more relaxed and joyful. A clear feeling of energy leaving, accompanied by a calmer and more joyful mind—that is release.

If you stop releasing, then you're stuck.

You want to release, but the release stops—this is called being stuck. That means the "want to control" process has surfaced, and it's time to release. The more stuck you are, the more you need to release, because this will allow you to break free of the stuck process. First, allow yourself to become aware of the feeling of being stuck, then become aware of your desire to change it. Easily allow yourself to become aware of your desire to change, and then it

dissipates. Look at your current feeling; if it's still stuck, then continue to allow yourself to become aware of it, and then become aware of your desire to change it. Then, the desire to change will continue to leave.

Because you've been suppressing a lot of emotions, you need to release them continuously. But if you continuously release your desire for change and release everything cleanly, this blockage will completely disappear and won't reappear. Future releases will then become much smoother in most cases, without any more blockages. Doesn't that sound amazing?

It might get stuck once or twice more, because some stuck programs are deeply suppressed, but it will no longer be the norm.

When you feel frustrated during the release process, this stage is difficult, I know that, because you'll resist releasing. First, you need to clearly define what you want to be more free, and then you need to continuously decide to release. (Notice your resistance and opposition, release the desires behind them), only release the most superficial aspects, and after releasing the most superficial aspects, make the decision to release the most superficial aspects again, continuing by making one decision to release after another.

Rejection is a feeling. When you feel rejection, you immediately want to control it. When you release that desire to control, the feeling of rejection dissipates. Try it.

As long as you stop releasing, whatever you do is the opposite of (freedom). I keep emphasizing this point: talking about freedom won't make you free; only continuous release will.

The world is only misery, as Lester Levenson (The Sedona Method) said; the world is only suffering, as the Buddha said. This is the truth. The world is merely a mental construct, and the mind is simply a limitation. When you limit your infinite existence, you are in suffering.

Q: So where does this joy come from?

Wind: All happiness comes from a state of mental tranquility (Beingness), where you see more of the Infinite, but you mistakenly believe it is brought to you by certain external people and things.

The only source of happiness is your infinite existence. The pleasure people experience from orgasm is merely a temporary respite for the mind. What is the happiness of achieving a goal? It's the temporary peace of mind you allow when you acquire something.

When you chase after the world, you are developing your mind, making it more chaotic, which exacerbates suffering. The only way to relieve suffering is to turn around and quiet your mind. Because the only source of happiness is infinity, and only when the mind is quiet can infinity reveal itself in greater detail. It's that simple.

When you continuously release, you will automatically isolate yourself; when you are determined to turn inward, nothing and no one can disturb you.
Original article "Six Steps to Wind Talk" Release Method Diamond Island 2022-01-12 14:00

Included in the topic #SixStepsOfTalkingAboutFeng, Step 4 (3 items)

▲ Sharing Topic: When you continuously release, you will automatically isolate yourself; when you are determined to turn inward, nothing and no one can disturb you.

Shared on: October 23, 2020

Wind: If you do things by escaping, you suppress those feelings deep inside, and those become your karma, which will force you out of your alienation.

As you continue to release, you will automatically isolate yourself.

The six steps don't ask you to resign or isolate yourself; they simply ask you to continue releasing stress. When you continue releasing stress, isolation will occur automatically.

Sustained release doesn't require a quiet environment because your world is merely a projection of your thoughts; you can't change the cause by doing something to the outcome. If you feel noisy, it's just a feeling; go back to step three and release the feelings you currently want to control and identify with.

You'll find it difficult at first, so you can start by utilizing all the time that doesn't require mental work. As you do this, the continuous release will generate momentum, making it easier and easier for you to release while doing other things.

If you continue to release this feeling, you'll find yourself no longer needing to do anything, because you're no longer creating that image. You're no longer creating the image of "I need to work."

Sharing time: January 7, 2021

Y: "When you continue to release, you will automatically isolate yourself." Does this mean that once you enter a state of continuous release, no one will disturb you?

Wind: Of course, the outside world is a projection of you. If you are disturbed, it only means that you want to be disturbed. You created that situation of being disturbed with your thoughts.

Y: Did you encounter any disturbances during your seclusion?

Wind: No, once you decide to turn inward, nothing can bother you.

Y: Is it that there are external stimuli but you don't react? Or is it that there are really no external disturbances?

Wind: It's the same thing. Outside, there's only your thought. At first, you were creating some events, but that was your desire disturbing yourself.

As you release the fear, especially when focusing on releasing the fear of death, once you've largely achieved control and acceptance, the world will no longer interfere. This is even more noticeable in a forest; venomous snakes and wild beasts will stay far away.

Y: For example, you're in a locked room and someone knocks on the door, but it doesn't affect you at all. Or is it that once you enter continuous release, no one will knock on the door at all?

The Wind (Feng 风) : having released enough desire for control and recognition, no one will even knock on the door.

Y: I understand.

Wind's sharing: On resistance/unwillingness/escape and release
"A Collection of Conversations on the Wind" - Released from Diamond Island, 2022-01-23 22:59

Lester Levenson (The Sedona Method) Levenson: "You are infinite right now. You have always been and you always will be; you have no choice in this. Your only choice is to accept that you are infinite, or to accept that you are a limited self."

Wind: "To go and release your feeling is to choose to accept your infinite existence."

01

Qingxi: Deep down, I've always been clear that I want freedom more than I want the world. This has been the driving force behind my continuous learning and growth—the desire for liberation and freedom. But in practice, when it comes to actually releasing, I sometimes resist, avoid, or stagnate, and sometimes I even forget to release. Does this mean that I only understand the desire in my mind, but my inner self doesn't truly express a desire for liberation and freedom beyond the world?

What I mean is, simply knowing in your heart that you want freedom more than you want the world isn't enough. You need to regularly remind yourself to release that desire through the first step of the six-step process. That's the real motivation for liberation. Right?

Wind: You have to experience it. The best way is to gain everything through release; otherwise, you'll always retain the possibility of finding happiness in other things in the world. If you can't experience that the source of all happiness comes from within, you can't fully achieve the first step; chanting slogans in your mind (intellectual understanding) is useless. True liberation is not in your head (intellectual), but in your heart level (feeling-experiencing-Being)

➢Related Reading: How to Achieve the First Step of the Six-Step Process: "Wanting Freedom More Than Wanting the World"?

02

Expressing my feelings: Sometimes the wind is very decadent and unwilling to let go. Is it that you want to release it and control it?

Wind: Yes, you resist releasing. Why resist releasing? It's just a feeling of resistance, a more subtle feeling of aversion, but actively try to release it.

Expressing my feelings: Teacher, could you guide me a step? How can I release this resistance? I feel stuck here and can't move.

Wind: Can you feel any resistance first?

Expressing one's feelings: to strongly resist.

Wind: Now, can you feel the desire to change it? If you don't know the release process, spend four days learning it. If you do, you can use it. There's no difference between having a good and a bad foundation in the Sedona method. If you don't want to face it, if you want to escape it, notice this desire—it's the most superficial—and you can release it.

03

T: Teacher, does this mean that even if I gain ultimate freedom, I cannot continue to stay in the world?

Wind: It's up to you. Freedom is freedom; there's no coercion involved.

T: Can I still stay with my family?

Wind: Of course.

T: I see myself fearing freedom, afraid that I will lose my family after I gain freedom.

Wind: There are quite a few home-based masters, and some masters can even be kings. For example, William the Conqueror. Krishna is an example of a home-based master.

T: So, the master still lives with his family after he is free?

Wind: You will not lose your family, you will not lose your beloved world.

T: In this era, masters must live in seclusion.

Wind: Seclusion means not being known as a master. Seclusion doesn't necessarily mean you have to hide in the mountains. Living in the world like an ordinary person is also a form of seclusion.

04

Wind: I will stay for a week, then disappear into the crowd. A week is long enough for the mind. Awakening can be achieved in a month or two using the release method, unless you procrastinate. When I am here, people's minds procrastinate because you keep seeking answers externally. Only a limiting, detached self needs an external master.

Lester Levenson (The Sedona Method) talked about his two advantages: one was that he knew nothing about the subject, and the other was that he had a gun to his head (his terminal illness condition: second heart attack) . My advantage is that I've never pursued it following an external Master, nor have I encountered a Master to pull me along. No one can pull you to freedom; only you can make that decision.

Q: I have failed many times. Many times it was not that I couldn't do it, but that I was unwilling to do it.

Wind: So fearful to be free. Lester Levenson (The Sedona Method) had been telling his students this since his time. Because almost everyone who uses the method of liberation unconsciously procrastinates. The reason is foolish: **fear of freedom**. Fear that freedom will cause them to lose their feelings, their bodies, when in fact they won't. Therefore, Lester Levenson (The Sedona Method) constantly emphasized, don't be afraid of freedom. After you're free, you won't lose anything except your suffering.

Q: How did you overcome this fear?

Wind: See it, then let it go.

Q: It's that simple?

Lester Levenson (The Sedona Method) : When you release enough of your "self," you will naturally feel the peace and joy of your "true self." It is truly a natural path that gradually reveals your infinite essence. You let go of limitations, you let go of pain, but you never lose anything of value or beauty.

On your path, you will continuously escape trouble. On this path, you will never lose anything; you will only gain more and more of what you truly desire, until you have it all. Aside from the bandages and wounds we impose on ourselves, we discover that on the spiritual path, we never lose anything.

—Chapter 3 Spiritual Growth, The Path to Ultimate Freedom

You won't become a zombie, you won't disappear, or go with a light. You simply allow your body to experience what you've preordained for it, and then, when the time comes, you will leave the body with joy, discarding this worn-out garment. You will never die. People around you might say you will, but for you, you won't.

You consciously let go of the body, like discarding a worn-out garment. But you only truly let go when the body has completed the journey you've preordained for it. Now I'm telling you this so that when you are enlightened, you will not fear death. Therefore, reaching the ultimate state is not disappearing into nothingness, but transcending the limitations of the body and entering your state of totality. You must have a strong desire for this.

The only obstacle preventing you from returning to infinite existence is the desire to be a finite body. When this desire transforms into the desire to transcend the limitations of the body, you embark on the path to enlightenment. But to complete the entire journey, your desire for complete freedom must be greater than your desire to be a finite body.

The reason only a very few people complete the entire journey is that most of us have a subconscious desire to be a body greater than a conscious desire for complete freedom.

If you cannot confront this point and see what your true desires are, then you cannot attain complete freedom, complete enlightenment. The only reason you are limited by your physical body is because you subconsciously crave to be that finite body. When your subconscious desire for complete freedom surpasses your conscious desire to be a finite body, you will quickly attain freedom, and therein lies ultimate happiness. The change before and after enlightenment is merely a change of perspective: before enlightenment, you believe you are a finite body, and all the body and actions are so real to you; after enlightenment, you see it as a dream, a movie.
—Chapter 32, *The Path to Ultimate Freedom*, Enlightenment—Letting Go of the Unconscious

The first step of the six steps corresponds to "stream-entry" in the Agamas and "Nabhikāpā Samādhi" in Yoga science.
Original post: Complete the Diamond Island Release Method (February 21, 2022, 16:15)

Release the Diamond Island

Lester Levenson (The Sedona Method) : "You are infinite right now. You have always been and you always will be; you have no choice in this. Your only choice is to accept that you are infinite, or to accept that you are a limited self." Wind: "To go and release is to choose to accept your infinite existence."

238 original articles

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► The first step of the six steps corresponds to "stream-entry" in the Agamas and "Nabhikāpā Samādhi" in Yoga science.

December 3, 2020

Wind: And they will only preach this Sedona Release Method because the masters are omniscient and omnipotent, knowing that the only simple and feasible method in this era is the release method. This is not just Lester Levenson (The Sedona Method) 's personal preference. Yogananda helped and awaited Lester Levenson (The Sedona Method) 's awakening. Other masters, regardless of how they awakened, would teach the release method on a small scale. But the method itself is not groundbreaking; there are only 112 methods, 112 methods that Shiva explored many years ago.

L: Isn't there anything better? The Lotus Sutra even says that the Dragon Girl instantly became a Buddha.

Wind: A moment is not impossible; there will be such a method in the future. Of course, the masters know each other; the masters are infinite beings, and there can be no contradiction among them, because they are actually the same infinite being.

Haha, I wasn't originally planning to judge the "masters" in the market too much, and I was even prepared not to talk about this issue anymore. But it suddenly occurred to me that if I don't clarify this, you might be misled by similar claims after I leave. It would be such a pity if this seed led you astray from the release method.

G: We're not in the mainstream yet, but once we are, we won't be fooled anymore.

Wind: Hmm, once you enter the stream, it won't happen anymore. Because you can access everything in Samadhi.

G: I've released them all. I have 200 more releases left. I'm going to challenge my own record. Tomorrow I'll triple it. I can't let myself down. Feng, is it okay to set this number of releases for myself? It can only be more, not less.

Wind: You can set a number of releases, but be careful; if you exert too much force, you'll get stuck. You can't do it with that kind of pressure. The continuity of the six steps is based on feeling more relaxed after each release. Remember the six steps and use them to guide your release.

The main goal is to achieve the first step. Once the first step is achieved, everything else will follow, and the flow will be completely transformed.

You haven't noticed another first step: wanting freedom more than wanting control and identification. You can want control and identification (recognition, love, approval, validation), but you want freedom more than they do.

I shared Lester Levenson (The Sedona Method) 's explanation of "entering the mainstream," from "The Way":

Lester Levenson (The Sedona Method) : Yes, that was the first step, and the first step in the method, wasn't it? You have to want freedom more than you want the world.

Let me rephrase it slightly, but this is indeed how it originally came about. Because it seemed to have no real relevance to people, we modified it to "You must want freedom more than you want recognition and control," since recognition and control are synonymous with the world. But I think it's better to say "You must want freedom more than you want the world."

If you do that, your next action will be to turn your gaze away from the world, focus back on yourself, do what is necessary to detach yourself from the world, and allow your infinite existence to simply exist here. So the first step is that you must desire freedom more than you desire this world.

—Excerpt from The Way Part 1

L: So Lester Levenson (The Sedona Method) mentioned this before, that's authentic.

Wind: I've said it many times, your memory? (laughs)

L: I thought it was your invention...

Wind: I've said it at least five times. I've said it many times, and I emphasize it very much. I'm certainly using Lester Levenson (The Sedona Method) 's words to explain Lester Levenson (The Sedona Method) Levenson’s six steps; **I don't have anything original.** Lester Levenson (The Sedona Method) , the Agamas, the science of yoga—they're all talking about the same thing.

[Editor’s Note: Feng (Wind) then forwarded his posts about "entering the mainstream" from November 16th and 17th, 2020. The following is the sharing from November 16, 2020.

]

Wind: If you take the first step, you'll fall into the last five steps—that's exactly what Lester Levenson (The Sedona Method) said. But I think most people probably don't understand the first step correctly. You can compare the expressions from ancient times to the present (referring to Lester Levenson (The Sedona Method) 's words quoted earlier and the two passages from the Agamas below).

"Venerable Sir! What is meant by 'enlightenment'? Venerable Sir! What is 'enlightenment'? What is 'following enlightenment'? Bhikkhu! The knowledge of suffering, the knowledge of the origin of suffering, the knowledge of the cessation of suffering, and the knowledge of the path leading to the cessation of suffering—this is called 'enlightenment'; this is called 'following enlightenment'."

"Noble disciple! Contemplate suffering, the origin of suffering, the cessation of suffering, the path to the cessation of suffering, and the path of the cessation of suffering. Contemplate the Dharma in accordance with the Dharma, without defilements, by choosing, distinguishing, investigating, knowing, being wise, opening one's mind, and observing. This is called right view, which is noble, transcendent, without defilements, non-attachment, rightly extinguishing suffering, and turning towards the end of suffering."

Wind: If you can read classical Chinese, you'll find it's the same thing. Every choice, distinction, inquiry, awareness, cunning, enlightenment, and observation you make is a change of direction. Turning your whole being towards liberation is called turning towards the edge of suffering. Lester Levenson (The Sedona Method) also spoke of "enlightenment," saying, "For every ounce of pleasure you gain from the world, a pound of pain will follow." Have you heard this?

S: Mm-hmm.

L: I feel like I've heard that somewhere before.

R: Yes, I translated it as "every single one." (Note: Roller translated the article "Reaching Higher and Continuing to Release," in which Lester Levenson (The Sedona Method) says: "Every day proves to you that your happiness is not about satisfying your mind. You won't win! By satisfying every single bit of your mind's happiness, you will suffer immense pain.")

Wind: "Venerable Sir! What is meant by 'enlightenment'? Venerable Sir! What is enlightenment? What is 'following enlightenment'? Bhikkhu! The knowledge of suffering, the knowledge of the origin of suffering, the knowledge of the cessation of suffering, and the knowledge of the path to the cessation of suffering—this is called enlightenment; such is 'following enlightenment'." This is called seeing suffering. The knowledge of suffering, the knowledge of the origin of suffering, and the knowledge of the cessation of suffering.

S: What does "苦集" mean?

Wind: Gathering is the cause, and suffering and gathering are the causes of suffering. Knowing suffering, knowing the causes of suffering, knowing that suffering can be extinguished, and knowing the path to the extinguishment of suffering—this is the first turning of the Four Noble Truths.

S: Swoosh.

Wind: This knowledge is called "enlightenment," which is like turning on a lamp in a room. At this moment, the "Eightfold Path to Noble Truth" will immediately appear before you, the wisdom of the path to the cessation of suffering. Upon reaching this point, every choice, distinction, inquiry, awareness, shrewdness, enlightenment, and observation will naturally align with the state of non-outflow. "Non-outflow" is an ancient translation, meaning perfect and without flaw. You will no longer pursue happiness that is subject to outflows (imperfections, flaws).

This stage, within the Seven Factors of Enlightenment, is the progression from Mindfulness to Investigation of the Dharma, and in the Six Steps, it corresponds to the first and second steps. However, no school of Buddhism now understands this concept; any attempt to find an explanation of the Seven Factors of Enlightenment in any Buddhist tradition will yield incorrect results. Lester Levenson (The Sedona Method) , however, explains it very clearly in plain language.

Simply put, you will only turn around and take the first step when you see the world as equal to suffering and all happiness as coming from within. As long as you still believe that happiness exists in the world, you will stop to pursue True Happiness in the world (form, person, place, thing, event).

If you frequently listen to the audio and watch the videos, you'll likely see Lester Levenson (The Sedona Method) asking two questions: one is, "Have you ever experienced an inner picture changing, and the outside immediately changing?", and the other is, "Have you discovered that all happiness comes from within?" You truly only take the first step when you discover this. In classical texts like the Agamas, it's described as seeing suffering and seeing the cause of suffering. But Lester Levenson (The Sedona Method) uses plain language to express it casually, and you might overlook it.

S: Now I understand what he means. I only heard about these things briefly before.

Wind: If you keep the possibility of finding happiness in the world in mind, you won't take the first step, because you will decide to go wherever you think you can find happiness.

S: Many people have searched everywhere but haven't found it.

Wind: All happiness comes from within, but you really need to discover that for yourself; you need to experience it. You can't just resist the world, hate the world; that won't help.

(The following is the content shared by Feng on November 17th, 2020 - regarding "entering the mainstream")

Wind: I've also failed for six years.

(Feng's statement about six years of failure is strictly self-deprecating; he had no access to the original liberation method for the first four years, only encountering it after going abroad. After following Lester Levenson (The Sedona Method) 's guidance in "The Way" and practicing the six steps of continuous liberation, he gained his freedom within a few months.)

"Chat history"

L: Where? Didn't you discover a new method three years later?

Wind: Without continuous release, it's a failure. It's stuck.

L: Is it possible that we might also get stuck for a few years?

Wind: I won't get stuck using the six steps. I didn't fully understand the six steps before, but after I did, I won't get stuck on the road anymore.

L: Could it be that we haven't understood the six steps either? That's why you think we need to wait until we truly understand the six steps, otherwise we'll continue to get stuck.

Feng: Well, one person with experience is enough, that way he can answer all the questions.

L: What exactly is the experiential level?

Wind: Just like the Buddha said, the first turning of the Four Noble Truths is completed, and the second turning begins. When you first start using the six steps, you are not using them completely; you are using the six steps to guide yourself on the right path.

L: Could you elaborate?

Wind: Sure, actually I explained it in detail yesterday. (Wind then sent Lester Levenson (The Sedona Method) 's explanation of the first step and two passages from the Agamas.) You can compare them; if you can understand classical Chinese, you'll find they're the same thing.

Let me explain more simply: **Why do you pursue happiness in this world? Because you mistakenly believe, on an experiential level, that happiness exists in the world. Therefore, Lester Levenson (The Sedona Method) makes you realize that this world is miserable. Fully experiencing this will develop an intelligence, which the Buddha called the wisdom of seeing suffering.**

Then you will see the cause of suffering: the world is filled with suffering because of your attachment and hatred. Once these are extinguished, your suffering will completely disappear. All happiness resides within you. This understanding, this wisdom, is what the Buddha called the wisdom of the origin of suffering and the wisdom of the cessation of suffering.

L: Are greed and hatred the same as wanting to control?

Wind: Longing (craving) and resentment (aversion, hatred, disgust) are two directions of your desires, which are three wants: (wanting control, wanting recognition, and wanting security).

L: I see.

Wind: Knowing that the world is suffering, knowing how suffering arises, and knowing how suffering ceases, constitutes a correct observation, which the Buddha called "right view," or "enlightenment" and "holy wisdom."

Guided by right view, the eight parts of the entire path are presented before you, which the Buddha called the "Eightfold Path to Suffering," and your direction begins to change. In the six steps, this is the first step. Therefore, the six steps initially serve as a guide, but once you truly and completely align with the first step, the six steps guide you. If you truly achieve the first step, every choice and action you take will naturally gravitate towards freedom.

"Noble disciple! Contemplate suffering, the origin of suffering, the cessation of suffering, the path to the cessation of suffering, and the path of the cessation of suffering. Contemplate the Dharma in accordance with the Dharma, without defilements, by choosing, distinguishing, investigating, knowing, being wise, opening one's mind, and observing. This is called right view, which is noble, transcendent, without defilements, non-attachment, rightly extinguishing suffering, and turning towards the end of suffering."

Upon reaching this point, every choice, distinction, inquiry, awareness, shrewdness, enlightenment, and observation you make will naturally shift, your entire being turning in the direction of liberation, corresponding to undefiled thought. "Undefiled" is an ancient translation meaning perfect and without flaw. You no longer seek happiness in an imperfect world, thus your entire being naturally and wholeheartedly shifts direction in every choice. Therefore,

reaching the first step of the six steps is actually what Buddhism calls the first stage of enlightenment, the stream-enterer, the one who enters the stream of wisdom—having entered the stream of saints.

You will naturally break three kinds of knots:

The first knot is the knot of doubt, because the entire path is laid out before you, so you have eliminated all doubts.

The second knot is the knot of self-view. Because of the flaws in the world, you will not look for "me" anywhere, and you will not think that the body is "me".

The third knot is the knot of mindless ritualism and dogma, because you see the source of everything, you no longer have the idea that rituals or external forces are effective, nor do you have the idea that they can lead to the end (True Happiness).

At the same time, the karma that could lead you to lower realms may be completely cleared. This is the result of completing the first step; the remaining five steps will naturally fall into your experience. This is the same principle as Lester Levenson (The Sedona Method) 's description in other audio recordings, besides in "The Way," that "once you complete the first step, every action you take will tend towards freedom."

G: My doubts surfaced last night. I stayed up all night reading my journal/diary, but I didn't release continuously because I started to doubt the release method, doubt myself, and doubt the accomplishments of the wind. Then today I couldn't get out of bed; I'm so tired. I can't release continuously as soon as I wake up like I did the previous two days. I'm a bit stuck now, in a state of indifference, sorrow, and fear.

Feng: It's perfectly normal to have doubts before truly entering the six steps (laughs). These are recurring issues. Because you won't truly eliminate doubts until the path is revealed. After the path is revealed, faith is established, which the ancient translation calls "indestructible pure faith," essentially the achievement of the second step. Since you haven't seen it yet, of course you'll have doubts.

(After Feng forwarded the previous content about "entering the mainstream", everyone continued chatting.)

L: I forgot what Lester Levenson (The Sedona Method) said, and all I remembered was you always talking about the seven senses, so I gradually started to think of all these things as your creation. I was thinking, "Lester Levenson (The Sedona Method) never mentioned 'entering the mainstream'."

Wind: The Seven Factors of Enlightenment are from the Agamas, and Nirbhakkapa Samadhi is from Yoga Science. The first step of the Six Steps is from Lester Levenson (The Sedona

Method) . Nothing I say is my own; it's either from Lester Levenson (The Sedona Method) Levenson, Yogananda, or the Buddha Agamas.

R: (Laughs) Feng was trying to educate you, but he ended up confusing you.

(Feng forwarded another chat log from November 18th)

Wind: In that case, Nirbhabhava Samadhi actually corresponds to the first step of the six steps. It also corresponds to the Buddhist stream-entry stage. So this is the beginning of the work. In this way, the explanations in the three different traditions all make sense. The language systems are different, but the things described are consistent. Even after attaining Nirbhabhava Samadhi in yoga, one still needs to go back and release the karma accumulated over lifetimes.

L: How do yoga practitioners release karma? Is it also done through release techniques?

Wind: No, those who practice yoga only begin to release karma after reaching Nirbhabhapa Samadhi. The method, as Lester Levenson (The Sedona Method) mentioned, is to eliminate past seeds by continuously remaining in infinite consciousness.

L: I see. Then the release method is more efficient. Is it faster to stay in infinite consciousness or to use the release method?

Wind: The release method (Original Sedona 1992 Method) is currently the most efficient.

L: What I mean is that they can all stay in infinite consciousness, so it should be even faster.

Wind: If you truly achieve the first step, every choice and action you take will naturally gravitate towards freedom, and then you will decide to be free. Otherwise, why would Lester Levenson (The Sedona Method) and Kam Bakshi say that once you reach the first step, nothing can stop you? Because the first step is Nirbhabhava Samadhi; there is no turning back, and even the seeds no longer matter. You will only have one direction and one goal, and that is freedom.

Let's review this section again (Note: This refers to "Sharing Part Two" in the article "How to Achieve the First Step: 'Wanting Freedom More Than Wanting the World' (Part One)"). This is what I shared in the large group. [Chat history]

Why does the Sedona Liberation Method emphasize the word "original"?

Original article: Keep it simple, release it easily, Diamond Island, 2022-02-22 17:50

Release the Diamond Island

Lester Levenson (The Sedona Method) : "You are infinite right now. You have always been and you always will be. You have no choice in this. Your only choice is to accept that you are infinite or to accept that you are a limited self."

Wind: "To go and release is to choose to acknowledge your infinite existence."

238 original articles

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Foreword:

This article is a compilation of Feng's sharing from different periods, aiming to explain to beginners why the current dissemination of the Liberation Method emphasizes the word "original." The Liberation Methods in Larry's Crane *The Book of Abundance* and Hale's *The Sedona Liberation Method* both, to some extent, altered the simple and effective original method created by Lester Levenson (The Sedona Method) . This alteration not only weakened the original method's effectiveness but also failed to lead to ultimate freedom. Therefore, to distinguish the methods, the Liberation Method taught by Lester Levenson (The Sedona Method) is now generally called the "Original 1992 Sedona Liberation Method." Furthermore, because Lester Levenson (The Sedona Method) settled in Sedona, Arizona, USA after his awakening, this method is also called the "Original Sedona 1992 Liberation Method."

Because the original release method is so simple, it seems that adding other methods, your own summarized techniques, or making slight changes to this or that can compensate, enhance, or make it more effective. However, the best way to learn release is to diligently follow the instructions. An enlightened master would never create a flawed or imperfect method for you to practice.

Keep it simple and follow the Lester Levenson (The Sedona Method) Levenson's 6-steps, and you'll find it concise and efficient.

01

Shared on: September 17, 2020

I am Infinite: You seem quite familiar with these recordings of Leste Levenson's.

Feng: Yeah, I've listened to every single one I could find at least twenty times. Lester Levenson (The Sedona Method) gave a few suggestions in "The Way." He said that if you do any one of them, you can be free. One is to get everything and anything by releasing only. He further

explained that this means you will be constantly releasing because you will always have something you want.

Another one is "release the fear of dying directly," which means "directly releasing the fear of death." "Lester Levenson (The Sedona Method) The Way" is probably an advanced course, taught to graduates of release Sedona Method courses, and these people have done a good job of it. I listened to it while studying abroad, and there were a few audio recordings I particularly liked that resolved many of my doubts, so I listened to them frequently. I remember some phrases very well, such as from "The Way" series. Because the early audio recordings didn't discuss release very much, I listened to them a few times and then stopped, but the later audio recordings focused on release method.

Then I watched the 1992 Sedona release method course. The way they taught release method back then was different from how various students teach it now, and it was more in line with the approach Lester Levenson (The Sedona Method) described in the audio. First, find the feeling of release, then release the desire for control and the desire for recognition, and then when you can see the desire to survive (the fear of death), release it.

I am Infinite: Was I personally taught by Lester Levenson (The Sedona Method) ?

Feng: No, it was Hale Dwoskin and another woman (Nikki Warner), but Lester Levenson (The Sedona Method) was still alive at that time. Hale was the workshop leader and the release teacher appointed by Lester Levenson (The Sedona Method) Levenson.

I am Infinite: Even when Lester Levenson (The Sedona Method) was alive, no one dared to do anything, but as soon as he left, everyone started messing around!

Feng: Hale Dwoskin later established his own organization, and added many things to the release method. **It became very complicated**, when in fact it was taught very simply at the beginning. There's also a workbook in *The Book of Abundance*, which I looked at. It's basically the same as Lester Levenson (The Sedona Method) Levenson's process, but he added a lot of his own elements. Later, I summarized the teaching methods of several books. Larry Crane's process is more in line with Lester Levenson (The Sedona Method) 's abundance course, but the specific release method doesn't match. Hale Dwoskin's book The Sedona Method uses questions in the release method, which is more in line, but the process doesn't match. Both of them made the method too complicated.

02

Sharing time: October 1, 2020

Feng: I no longer use any methods or books modified by Mr. Lester Levenson (The Sedona Method) 's students after his death as reference materials. My personal recommendation is mainly the original course from Mr. Lester Levenson (The Sedona Method) 's Sedona Institute

in 1992 (Original 1992 Sedona Method). Use this original process as a reference, and then combine it with Lester Levenson (The Sedona Method) 's later advanced course audio. I only select these two types of materials to discuss the release method.

I don't accept the books written by Hale Dwoskin after he established his own business, the books written by Larry Crane (Lawrence Crane), or other authors. I don't object to them, but I don't adopt them either. Because the original curriculum is very concise, created by Lester Levenson (The Sedona Method) himself; it's complete and clear, and doesn't need any new additions.

03

Shared on: December 22, 2020

Feng: If anyone is still unfamiliar with this, I can explain what the original version of the 1992 Sedona Release Technique was all about. (Note: The following is a rough translation of an English passage.)

After Lester Levenson (The Sedona Method) 's death, the Release Technique he invented split into several branches, the two largest or most popular of which were probably his students Larry Crane (Lawrence Crane) and
Hale Dwoskin.

Larry Crane, who was once the agent of Hollywood star Joan Collins, was as confident as Donald Trump—the kind of salesman who could sell the Book of Mormon to Mormons. He later established his own Release organization in Southern California, primarily focused on developing prosperity consciousness, which he called "The Release Technique."

Dwoskin, more as a guide or master, helped you experience your inner divinity, holding down the Sedona Method "fort" in Phoenix, Arizona, USA.

Lester Levenson (The Sedona Method) , during his lifetime, ran the institution in Phoenix with the immense help of Virginia Lloyd (author of *Choosing Freedom* book), a tireless devotee. In fact, it was Virginia Lloyd who developed most of the teaching techniques and syllabus, which later became the “Sedona Method” system, popularized in New York City and many other cities, culminating in institutional teaching in Phoenix in 1981.

Later, Hale Dwoskin moved his teaching to Sedona. It should have been very successful until the Great Recession, at which point he withdrew. He was the CEO of the Sedona Training Associates, originally called the New Age Freedom, until it was renamed with the help of New Age marketer Christopher John Payne.

Other branches were founded by Lester Levenson (The Sedona Method) Levenson’s students Kate Freeman and Rick Solomon, who around 2015 established the Center for Releasing to

help the world and created a website of the same name. There are probably at least 100 people teaching the original Sedona Method, writing books based on their experience, or simply posting information online to help.

Among these 100 or 200 of Lester Levenson (The Sedona Method) Levenson’s students are Laura Lucille (wife of Francis Lucille in Temecula, California, USA), Angrika James, Stephen Seretan, Tim McCavitt, Janet Bechtel, Annie Sobchart, Dearborn Clark, Ron Perla in Phoenix, Michael Kline in New York, Pamela Wilson in Seattle, Alan Rasmussen in Tucson, and Jeanne Fitzsimmons in Los Angeles.

Some have left the original 1992 Sedona Method (as taught by Lester Levenson (The Sedona Method) Levenson) behind; some are slightly modified; and some, especially Crane, are hyperactive.

04

Shared on: December 29, 2020

Feeling: Wind, Hale Dwoskin was so lucky to meet Master Lester Levenson (The Sedona Method) and be authorized to continue this method, yet he still failed to reach the end. Why is that?

Wind: You can see that even when Lester Levenson (The Sedona Method) was alive, Hale already had a tendency to modify this method. The people Lester Levenson (The Sedona Method) truly admired, Michael and Ralph, he wouldn't let them spread the method. The people Lester Levenson (The Sedona Method) entrusted with promoting the method were precisely those who weren't inclined towards freedom. Those who were inclined towards good, Lester Levenson (The Sedona Method) would only let them be released, to gain freedom first.

The teacher-student relationship is one of correspondence; in reality, the general public doesn't desire freedom.

Those who don't want True Freedom are suited to modified methods for psychological stress relief. Each has their own suitable approach, which you could also attribute to karma.

05

Sharing time: December 1, 2020

Feng: The key is that not many people actually want freedom, so it's inevitable that this method will be distorted. Lester Levenson (The Sedona Method) didn't force the whole world to learn the Sedona Method; he fully knew that Hale would modify the method. I remember he seemed to tell a student that Hale would go astray, but Hale's mission was simply to spread the Sedona Method globally. For example, China only learned about the Sedona Method because of Hale

Dwoskin and Larry Crane.

Then, those who truly want freedom will naturally find Stephen Seretan and others, will naturally find the 1992 Original Sedona Method course, and will naturally find its original version. (Lester Levenson (The Sedona Method)) He certainly knew that I translated The Way.

06

Shared on: December 22, 2020

Wind: Lester Levenson (The Sedona Method) knew about Hale and Larry's inclinations many years ago, so he rarely discussed the topic of ultimate freedom with Hale. He favored Stephen. Stephen was a niche liberation teacher and also Lester Levenson (The Sedona Method) 's student. Lester Levenson (The Sedona Method) talked to Stephen a lot and often pushed him, being extremely strict with him. Unfortunately, although Stephen tried his best to remember Lester Levenson (The Sedona Method) 's words, his over-reliance on Lester Levenson (The Sedona Method) also hindered his progress.

Xu Tao: The author of the book "Me and Lester Levenson (The Sedona Method) " is Stephen Seretan.

Feng: Yes, this is Stephen's book. He wrote on his personal website, "Some excellent students have made additions and modifications to the release method, but I believe those modifications could only weaken the immense power of this concise method." This is also Stephen's statement, so he was the earlier propagator of the original version of the release method. It was after reading what he said while I was studying abroad that I went to collect Lester Levenson (The Sedona Method) Levenson's direct instruction and the original version from the Sedona Institute.

Everyone is free at any time, depending on their own decisions, but Lester Levenson (The Sedona Method) can discern the inclinations of some people. He will be strict with those whose inclinations are good and whom he favors. He will be gentle with those whose inclinations are bad, who are almost certain to stray from the right path, and rarely correct them, such as Kate Freeman, Hale, and Larry, because their inclination towards freedom is not strong in this life.

07

Shared on: December 22, 2020

(A netizen sent me a photo)

Feng: This is Ralph, a student Lester Levenson (The Sedona Method) highly regarded. He has always taught the release method for free. He said, "Lester Levenson (The Sedona Method

) has taught me for so many years without charging me a single penny, and I won't charge him either." He was a student who followed Lester Levenson (The Sedona Method) from his early days to his later years.

The finger is identified as the moon: Did he not gain freedom either? Or was his inclination towards freedom not obvious?

Wind: No. He has a tendency toward freedom. A person can stop at any time, can fall out of the six steps at any time. The day after Lester Levenson (The Sedona Method) died, he appeared before him to encourage him: "You either do it or you don't, but I hope you do it."

Ultimate Freedom: You will suffer forever unless you release the three great desires—I think this is what Lester Levenson (The Sedona Method) and Stephen said.

Feng: Yes, these are some of Lester Levenson (The Sedona Method) 's promising disciples. Later, Lester Levenson (The Sedona Method) only recommended the Release method; you can watch the video documentary about Lester Levenson (The Sedona Method) "Go All the Way." Lester Levenson (The Sedona Method) didn't clearly map out the teaching himself during those eighteen years, so his early teaching wasn't very effective.

"The Ultimate Path to Freedom" is an early audio collection; he hadn't yet formalized the Release Method. Furthermore, the fastest method is directly discovering "who I am," but almost no one on the planet can use it now. Methods less efficient than Release Method, such as meditation, were previously recommended by Lester Levenson (The Sedona Method) as Kriya Yoga and meditation. Later, he discovered that just one Release Method is equivalent to months of meditation. Because meditation only makes the surface mind feel better, after obtaining the concrete manifestation of Release Method from inner guidance, he taught it to his students, writing down the perfect six-step map. Since then, all his teaching has focused on Release Method.

Identifying the moon: Oh, thank you for your explanation, Mr. Feng.

Feng: You're welcome.

Identifying the moon: Among Mr. Lester Levenson (The Sedona Method) Levenson's disciples, are there any who have gained their freedom?

Feng: Yes. There was one at the Sedona Institute, but he chose to live in seclusion. There was also Kam, Larry's student, who, after listening to the Lester Levenson (The Sedona Method) audio recordings Larry sold, also used the six-step method to reach his end. Kam's articles are widely circulated, and most people should have seen them.

Qingxi: Teacher Feng, could you explain the "Who Am I" method in more detail?

Wind: This method involves focusing intensely on the question "Who am I?" until you obtain the answer. The answer exists infinitely; it's not given by the mind, but directly experienced.

Almost no one can use this method because your interest in knowing the answer doesn't last long.

08

Tiancheng: Teacher, I'd like to ask, what is the highest level of attainment achieved by those teachers who spread the original Sedona Liberation method in the United States (who have a very good grasp of the theory)? For example, Stephen Seretan, Kate Freeman, and Ralph. I know that none of them have reached true freedom, but have any of them attained any of the eight limbs of yoga?

Wind: Freeman has gone astray. She no longer spreads the original method of liberation, but has mixed in other spiritual practices, meditation, and Zen meditation.

Although Stephen Seretan maintained a relatively primitive approach, he had developed a misunderstanding of the release method. When Aheng was stuck before, he emailed Stephen, asking how to resolve the issue. Stephen Seretan replied, "You can go for a walk; Lester Levenson (The Sedona Method) used to walk all over New York." Lester Levenson (The Sedona Method) 's walking, like my running, was due to continuous release; the energy surged to a certain point, and the body couldn't handle it anymore, not because of being stuck. Stephen himself had lost faith in freedom; he had essentially given up on ultimate freedom.

Ralf, due to his dependence on Lester Levenson (The Sedona Method) , never reached his goal. Furthermore, Ralf had a misunderstanding (note: Ralf once said that when releasing a goal, there's no need to check the results or seek external confirmation). External confirmation is crucial; Ralf's decision to forgo external confirmation resulted in him suppressing some feelings and deceiving himself into believing he "didn't care." If a person still feels "unable to do something," they should release that limitation to achieve true freedom.

Tiancheng: So, to achieve freedom, one must become a superman? An omnipotent superman, who cannot do even the slightest thing, cannot be free. Is that right?

Wind: Yes, freedom is becoming your infinite being, it is releasing all limitations. If your mind is completely still, your feelings and thoughts are fully released, you are infinite being. Omniscient, omnipotent, omnipresent.

Tiancheng: Teacher, can you create another universe now? Or ten universes?

Wind: Okay.

Tiancheng: How can this be done?

Wind: An effortless thought; everything is an effortless thought, as long as you are willing to do it.

"Six Steps to Talking About Wind" Serialized Part 1 | Editor's Preface: Implementing the Six Steps to Release
Original article by Yiman Release Method, Diamond Island, 2022-02-09 17:29

Included in the topic #SixStepsOfTalkingAboutFeng (13 installments)

❀ Hi ~ Welcome to the island ❀ — When you turn inward, you will find that all happiness is there —

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Editor's Preface

Implement Lester Levenson (The Sedona Method) Levenson's six steps to release

I began exploring spirituality in the fall of 2019, and encountered the Sedona Release Method in March 2020. My first attempt, releasing my emotions towards a former colleague, surprisingly resulted in me laughing out loud, which astonished me (a great feeling of release) . The descriptions of the powerful effects of the Release Method in *The Book of Abundance*, Lester Levenson (The Sedona Method) 's awakening story, the documentary reminiscing about Lester Levenson (The Sedona Method) … all of this drew me to learn more about this amazing "Release Method."

At the time, I didn't know about the original release method. Later, when I tried to learn more about release, both Larry's and Hale's explanations seemed convoluted and unclear. This made me give up on release and go back to the Zero Limits cleansing method (The Zero Limits cleansing method, based on Ho'oponopono) . Although I temporarily stopped releasing, I always kept the release method in mind and knew that it was the more ultimate method.

Then Wind (Feng) appeared in our chat group. Just like his name "wind," he himself was like a gentle spring breeze that blew away the confusion and gloom in the inner liberation circle. He made everyone aware of the existence of the "Original Sedona Liberation Method," bringing clear guidance and bright hope to those who were exploring the path of liberation.

Wind/Feng not only clarified the key points of the release operation and resolved my various doubts about the release, but also showed me the core key to reaching the end point - implementing the six steps.

Whenever netizens ask questions about liberation, Feng always answers patiently and thoroughly. Because of his excellent memory and familiarity with Lester Levenson (The Sedona Method) 's teachings, he always relies on and quotes Lester Levenson (The Sedona Method) 's explanations when answering questions. Although Wind (Feng) has a broad range of spiritual knowledge, he rarely uses other methods or theories to highlight his own unless necessary. He has made a significant contribution to spreading the original and authentic liberation method.

Wind (Feng) gentle humility, his erudition and wisdom, and his unwavering pursuit of freedom all deeply moved me. His real-life example of "gaining everything solely through liberation" also greatly inspired me during my moments of stagnation. Ultimately, his journey to the end through continuous liberation made me feel for the first time how close "enlightenment" was to me.

Wind (Feng), through his personal practice of the Sedona Liberation Method and his eventual attainment of freedom, is the window through which I, after Lester Levenson (The Sedona Method) , once again turned my attention to the infinite existence. It can be said that it was the wind's sharing that drew me back to the Sedona Liberation Method. Without his guidance in translating the original English materials on the Liberation Method, clarifying the unmodified original teachings, and patiently emphasizing key points repeatedly, I believe it would have been difficult for me and many others to embark on the correct path of liberation.

This is also thanks to "I am Infinite," the operator of the "Original Sedona Liberation Method" WeChat official account. It is your rigorous and selfless sharing that has allowed more people to access detailed information on the original liberation method. Thank you very much for your continued dedication. It is your rigor that has created an atmosphere more conducive to the correct learning of liberation, thus allowing the sharing to flourish and finally giving the original liberation method the opportunity to be revealed to netizens interested in inner liberation.

Original Sedona Release Method

"We are infinite beings, yet we believe in limiting beliefs within our minds." -- Lester Levenson (The Sedona Method) Levenson

52 original articles

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In addition, I would like to express my special thanks to Tiancheng for selflessly sharing Feng's chat logs with everyone. He is a very good questioner, and without him as an excellent "questioner," we might not have known many of the key points and reminders about liberation. On the path of exploring liberation, I am very grateful for his help, reminders, and encouragement, and I thank his **WeChat official account "Shortcut to Freedom".**

WeChat official account “ A shortcut to freedom “

Lester Levenson (The Sedona Method) Levenson: Follow the six steps, and you can complete the entire journey and reach the finish line within one to two months.

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Wind (Feng) 's intensive explanations of the original 1992 Sedona release method from September 2020 to March 2021 are undoubtedly excellent learning materials. Feng's retelling of Lester Levenson (The Sedona Method) Levenson's teachings helped me better understand some of Lester Levenson (The Sedona Method) 's words and realize areas I had previously overlooked. Initially, I compiled this book with a self-help approach, but later, using the six steps as the main framework, I selected portions of the content and strung together these scattered sharing notes, thus creating a book. This approach facilitates a holistic understanding of release for myself and others, and helps those learning the release method to better practice independently without relying on others. This is my original intention in compiling "Feng Talks About the Six Steps."

Because Feng's sharing of the release method is based on Lester Levenson (The Sedona Method) 's explanation, and the two complement each other, I later compiled Lester Levenson (The Sedona Method) 's account of release into a book called "Lester Levenson (The Sedona Method) on Release." This is the origin of the two books on release.

To protect privacy, some netizens' names have been omitted or replaced with English letters in this book. Additionally, due to the limited length of the book, some simplification and adjustments to the original chat content are inevitable. Transforming fragmented chat logs from various sources into a book may inevitably result in some errors, omissions, or oversights; your understanding is appreciated.

In 1974, Lester Levenson (The Sedona Method)   Levenson organized a training program for Sedona Method instructors, hoping to systematize the liberation method into a course accessible to everyone. Inspired, he summarized the entire course into a simple six-step process. These six steps to freedom are not only the core of the liberation method but also a "super navigator" that guides us back to freedom when we stray from the right path, ensuring our continued liberation. When we experience difficulties in liberation, it's because we've deviated from the six steps; simply returning to them is the solution.

Hopefully, this book, *Six Steps to Talking About Wind*, will guide you in learning to use the six steps, helping you to better support yourself and consistently implement them until the end. **However, any informational material ultimately needs to be let go; there's no need to accumulate content in your mind to develop your intellect. The mind is an obstacle; learning requires personal direct experience of Truth.**

As Feng said, "Release is a person's most natural ability, but too much mental content can hinder this ability. Forgetting to release is not because you haven't learned enough or

accumulated enough knowledge, but because you've accumulated too much. When you accumulate a lot, you are developing your mind, which will obscure/weaken your ability to release."

Therefore, this book also needs to be put down in the end. Just go back to the original six steps and keep it simple to let go.

Wind (Feng) has also reminded us that the clarity gained from reading materials cannot compare to the clarity gained from liberation. **Don't let yourself become like Wind suggests, filling your mind with concepts instead of actual liberation to achieve freedom**. So, let me remind everyone again: don't use chatting and reading to delay actual liberation. Initially, reading Wind's chat logs and joining liberation groups to exchange ideas with other users might help us get started, but no matter how much we read, think, or talk, ultimately it all comes down to real liberation within oneself. The secret to staying ahead is to start doing it (release) as soon as possible.

Lester Levenson (The Sedona Method) once said that the Liberation Method is the only effective way to achieve ultimate freedom in the world today, and I have personally experienced this in my understanding of other spiritual methods and in my practice of Liberation. As I continue to release, I experience the interconnectedness of the six steps; it truly is a clear map guiding me on the right path of Liberation.

The only way to express our love and gratitude to Lester Levenson (The Sedona Method) and the wind is to put into practice what they taught us, to go in the direction they always pointed us to, to reach the end, and to gain freedom.

If they were here right now, I think they might say, "This is the path I took. You should do the same, and you'll reach your goal."

Welcome to your journey of liberation. Pay attention to these six steps, continuously releasing until you achieve ultimate freedom. Best of luck!

Finally, I'll conclude with Lester Levenson (The Sedona Method) Levenson's words: "The path we've taken begins here and leads to complete freedom. That's the first point I want to emphasize. The second point is that we can achieve it in this lifetime! For many people with the same goal, it usually takes many lifetimes to achieve. But we can do it in this lifetime."

Best wishes to all those on their journey, keep going all the way to True Freedom!

Yiman, November 18, 2021

"Six Steps to Popular Talk" Part 2: How I Did It
Original article by Yiman Release Method, Diamond Island, 2022-02-10 16:08

Included in the topic #SixStepsOfTalkingAboutFeng (13 installments)

❀ Hi ~ Welcome to the island ❀ — When you turn inward, you will find that all happiness is there —

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Read books with questions in mind

Active learning

Yes, you can read the entire book "Six Steps to Wind’s Talk" with the following questions in mind, and finally write down the answers on how to implement the six steps below to remind yourself.

1) How to do and achieve the first step?

2) How do I do the second step?

3) How well did I use step three? Did I set goals to achieve or use Lester Levenson (The Sedona Method) 's freedom guidelines to be aware of my feelings and release them at any time?

4) How do I complete the fourth step?

5) How well did I use step five?

6) Have I used step six to examine my release? Have I experienced step six?

*After reading this book, please write down the six-step practice version that you use to remind yourself to release in your daily life (see page 27 of "Six Steps of Wind’s Talk"). When you encounter situations such as mental confusion, not knowing how to release, feeling that the release is not right, or stopping the release, use this page to remind yourself and pull yourself back on the right track.

After you finish writing, you can copy another sheet and stick it in a frequently used place.

Yiman: Regarding the practical version of the six-step process, I've written many versions for myself. The two images below are two versions I used myself, for your reference. I suggest you

create a simplified practical version based on Feng's sharing of the six steps to guide yourself in releasing stress, making it easier to remind yourself daily.

Why write down the process of guiding yourself to release your emotions on paper to remind yourself?

Our brains dislike ambiguity and uncertainty. When we want to release something but are unclear about the process, the brain uses this ambiguity to persuade us to do something that seems easier (like watching TikTok videos on our phones). Sometimes, it's not that we lack motivation, but rather that we lack clear steps to do something. Writing down a clear, guided release process eliminates ambiguity about how to practice it, allowing you to directly follow the process, which can greatly improve focus and motivation.

Don't underestimate our tendency to avoid facing our feelings (suppressed emotions , repressed emotions). Before entering a stable and continuous state of release, we often stop releasing as soon as we feel good. The six-step practical process can remind us to continue releasing and not to find opportunities to stop easily.

When we stop releasing for a long time for some reason, and suddenly want to release but don't know where to start, the pre-written process can quickly tell me what to do and pull us back to the six steps to start releasing again.

PS: You can buy a folder with transparent inserts (there are many styles available at roadside stationery stores and on Taobao) to collect your daily notes about the release (process, gains, important reminders), organize them together, and make them easy to access at any time.

"Six Steps to Talking About Wind" Serialized 3 | Using the Six Steps: Step One - Remind Yourself to Release
Original article "Six Steps to Wind Talk" Release Method Diamond Island 2022-02-13 19:59

Included in the topic #SixStepsOfTalkingAboutFeng (13 installments)

The first step in the six-step process is to remind yourself to release.

When the desire for Freedom outweighs the desire for control and approval, we become willing to release all feelings that limit us. When the desire for control and approval outweighs the desire for freedom, we stop releasing. Therefore, the first step is crucial; it's not just a statement, but a reminder when we're unwilling to release. "Chat history"

Wind: Would you rather be stuck trying to control these things, or would you rather release them and be free from them?

D: Of course I want freedom.

Wind: **So you want freedom more than controlling these feelings?**

D: Yes.

Wind: Can you let go of your desire to control it?

D: It's stuck.

Wind: Do you want to keep controlling this stuck situation and getting entangled with it to the end, or do you want freedom? (laughs)

D: I wanted freedom. I was released.

Wind: Can you see this now? Do you want to control it? Has it left?

D: The feeling left.

Wind: This demonstration shows how to use the first step, the first step of the six steps. If you get stuck, use the fifth step. If you don't want to release it, use the first step.

"Six Steps of Wind Talk" Serial 4 | Do I want freedom now or control and recognition?
Original article "Six Steps to Wind Talk" Release Method Diamond Island 2022-02-13 19:59

Do I want freedom now, or do I want control and acceptance?

L: It suddenly occurred to me that I could try simply being aware without releasing. This would help me break free from my bad habit of habitually controlling and forcing myself to release.

Wind: I don't think you should do that, it's also about trying to control. If you don't confront the card, you're just letting it work on you. Use a release process to deal with the habit, don't do anything outside of the six steps.

"Just being aware" will result in maintaining a superficial calm, which is also a form of being stuck—stuck internally. You're simply refusing to acknowledge that feeling of being stuck. Don't fear the stuck habit; allow it to surface so you can release it.

L: Yes, I think so too. I'm so worried about this that I can't sleep. I desperately want to change, including desperately wanting to break through and achieve a breakthrough.

Wind: When the feeling of being stuck comes out, you have a strong tendency to change it.

L: Yes.

Wind: Your current thought is driven by the desire for change. This is the reason why any mind wants to alter a process. Can inertia be overcome through suppression? Ignoring the feeling of being stuck is suppressing it.

L: Yes, we still have to follow the procedure to release it.

Wind: Inertia is nothing more than a feeling that drives things; the program is the feeling. Returning to the third step of the six steps, all feelings are a desire to control and identify with them; release them.

L: Okay, I'll go and check it out again.

Wind: **The Lester Levenson (The Sedona Method) Levenson's six steps are a tool to guide us on our journey; use them to replace our minds and make them our minds.**

L: I suddenly realized that I still can't memorize the six steps.

Wind: Hold it in your hand, keep it by your side. There's no need to carry it on your back.

The first step is to prioritize the desire for freedom over the desire for approval and control. If you can't do this, many feelings won't even surface. Right now, if your desire for control and approval outweighs your desire for freedom, you won't release it. Now you need to decide to release that controlling desire that's holding you back; make the next decision to transcend it. Allow it to surface and then leave, and then act. Allow yourself to be aware of your current feelings—whether they are a desire for control or a desire for approval—and let them go.

L: I suddenly realized the desire to control my "always being stuck" feeling. Before, I only knew it but couldn't perceive it.

Wind: You must make a decision to transcend it in order to perceive it.

L: Could it be that you don't have a strong desire to release what's stuck, and you haven't made a decision because you feel it's too difficult?

Wind: Because the desire for freedom did not outweigh the desire for control, you let it stay inside.

L: **Yes, I just saw that wanting Freedom is infinitely more important than wanting the world, and it suddenly dawned on me. It's amazing.**

Wind: It's really simple, the answer is in six steps.

L: This is the first time I've actually used six steps.

Wind: You can understand it as "wanting to release it." If you want control and recognition more than freedom, you suppress it and won't let it out. Only when you want freedom will you allow it to surface.

L: I feel like this desire is right next to me, but I just couldn't see it before. Now it's easy to notice it.

Wind: So, make sure you take the first step. I didn't emphasize this before because I thought it was common sense.

L: I haven't even thought about it. I just looked at the first step. I haven't even thought about whether I can do it or not.

Feng: But Lester Levenson (The Sedona Method) said the first step is the most important step, so it should be emphasized.

L: I couldn't understand it before, but now I truly understand it deeply.

Wind: In this situation, it's simple. Do you want to release that card now? If you do, you'll decide to do it. You'll allow it to surface rather than letting the desire for control stay inside and operate on its own.

L: Yes. I want to release this card; I'll try it directly.

Wind: None of the six steps can be ignored. If even one step is not done, you will stagnate. You can't say, "Ignore step X first," because doing so will prevent you from continuing.

L: I'm currently not releasing my subconscious deeply enough to warrant the six-step process. No wonder I've never intentionally used the six-step method.

Wind: Let me explain a very simple, first-step application: **When you want to talk to someone, suppose you have a desire for recognition. At this moment, you stop releasing, and a desire for recognition is at work within you. If you remind yourself of the first step: I want freedom more than I want recognition and control, you can allow this desire for recognition to surface. Otherwise, you will talk, letting that desire for recognition stay inside and operate within you.**

L: Yes, I understand the usage to some extent now.

Wind: No step is superfluous. So try to understand all six steps thoroughly, so that you can continue to release. If you have any doubts about the six steps, feel free to speak up, because I now have a very clear understanding of them.

Y: Does wanting freedom mean wanting to get rid of all feelings?

Wind: **Freedom from all limitations and all feelings.**

"Six Steps to Talking About the Wind" Serialized Part 5 | How to Achieve the First Step: "Wanting Freedom More Than Wanting the World"? (Part 1)
Original article "Six Steps to Wind Talk" Release Method Diamond Island 2022-02-14 22:26

Included in the topic #SixStepsOfTalkingAboutFeng (13 installments)

Let's first see what Lester Levenson (The Sedona Method) had to say about the first step.

Lester Levenson (The Sedona Method) : Yes, that was the first step, and the first step in the method, wasn't it? You have to want freedom more than you want the world.

Let me rephrase it slightly, but this is indeed how it originally came about. Because it seemed to have no real relevance to people, we modified it to "You must want freedom more than you want recognition and control," since recognition and control are synonymous with the world. But I think it's better to say "You must want freedom more than you want the world."

If you do that, your next action will be to turn your gaze away from the world, focus back on yourself, do what is necessary to detach yourself from the world, and allow your infinite existence to simply exist here. So the first step is that you must desire freedom more than you desire this world.

—Excerpt from The Way Part 1

► How to use the first step?

Now, do I want freedom, or do I want recognition (approval, validation, love) and control?

You may want control and approval, but you want freedom more than that. If right now you want control and approval more than you want freedom, you won't be able to let go.

Actively use the first step to remind yourself to release.

"Chat history"

► How can we truly achieve "wanting freedom more than wanting the world," and how can we turn ourselves in the direction of freedom?

Tip 1: By continuously releasing and confirming your gains, you confirm the source of your happiness.

Shared on: November 17, 2020

Wind (Feng) : The way to change direction in the release method is by constantly confirming your gain. You will want to release because you benefit from it.

For example, if you have an exam today and you've previously succeeded through diligent study, you'll study hard. But if you succeeded through release, you'll go for release. You need to make sure all your gains come from release.

Get everything by releasing only. It's important to gain benefits initially, allowing the gains to support you in achieving even greater gains.

Simply put, you will only turn around and take the first step when you see the world as equal to suffering and all happiness as coming from within. As long as you still believe that happiness exists in the world, you will stop to pursue it.

If you frequently listen to the audio and watch the videos, you'll likely see Lester Levenson (The Sedona Method) asking two questions: one is, "Have you ever experienced an inner picture change that immediately changes the outside world?", and the other is, "Have you discovered that all happiness comes from within?"

You really can only take the first step if you discover this. In classical texts like the Agamas, it's described as seeing suffering and seeing the cause of suffering. But when Lester Levenson (The Sedona Method) says it casually in plain language, you'll overlook it.

So changing direction isn't about shouting or repeating in your mind "I want freedom," but about gradually confirming that your gain comes from liberation. Nothing is outside of these six steps.

You can't just resist or hate the world; that won't do any good. Unfortunately, when most people cry out for "freedom," what they're suppressing is their loathing (aversion, hatred, disgust) of the world. But loathing and craving are two sides of the same coin; they are two polarities of desire.

(Wind: Disgust and longing go hand in hand. When you hate the world, you don't want freedom. You feel the world isn't good enough, and you want a better world.)

It only works if you actually take the first step at an experiential level. Through continuous release, continuously confirming your gains, confirming your source of happiness. Okay, release, from gaining a little benefit to gaining all the benefits. There's nothing else to say.

Sharing 2: You've been trying to find happiness in the external world, using desired goals to evoke and release feelings, constantly seeking the source of happiness, until you experience that the source of all happiness is "a quiet mind, allowing the infinite inner existence to reveal more." Then you will change direction, thus achieving the first step.

Shared on: November 17, 2020

Z: Wind, these past two days I've experienced a release where I find that what I want actually makes me resist a lot, while what I don't want actually feels "beneficial." These external things I want/don't want are illusions because I've given them meaning. What's the next step? Should I continue with the target process, etc., to pull out more negative processes?

Wind: **If you want something, go for it. That's what Lester Levenson (The Sedona Method) taught . The more you acquire, the more you discover the true source of happiness (within you). When you truly achieve this, you don't even need to think about it anymore. You don't need to think about whether you want freedom or the world; every action and choice you make from then on will naturally tend towards freedom.**

But if you still retain the possibility that "happiness exists in the world," you won't achieve it. You'll subconsciously look for happiness elsewhere, and this becomes your goal; you need to use this goal to outline the process.

Only by achieving your goal will you realize that the program has been working on you all along, and your direction will truly change. The first step is not just a slogan; the six steps form a very comprehensive map.

You need to confirm what you've gained through liberation until you discover that all happiness comes from one thing—Beingess – infinite existence. Discover, as Lester Levenson (The Sedona Method) said, that the world is completely miserable.

Z: So, when we talk about achieving what you want, this "wanting" is still directed towards the world, right? This is an essential step in confirming a gain, isn't it?

The Wind (Feng 风) : If you suppress it, it will keep affecting you, and you'll never get to the first step. When you achieve your goal, you'll find you haven't gained the happiness you imagined. At this point, you'll set the next goal, the next desire for the world. When you achieve

that too, you'll find you still haven't found the happiness you want, so your desire will move on to the next goal.

You will continue to rise, constantly confirming the source of happiness, until you experience that the source of all happiness is that your "mind is quieted down, allowing the infinite existence within to manifest more." Your direction will then change, and that is when you have completely completed the first step. Freedom will then become your sole goal.

Next, as Lester Levenson (The Sedona Method) said, you'll automatically fall into the last five steps, that's it. (laughs)

Z: Okay, I understand now. If we don't do it, we are actually suppressing ourselves, and we are still being driven by the three major desires.

"Six Steps to Talking About the Wind" Serial 6 | How to Achieve the First Step: "Wanting Freedom More Than Wanting the World"? (Part Two)
Original article "Six Steps to Wind Talk" Release Method Diamond Island 2022-02-14 22:26

Included in the topic #SixStepsOfTalkingAboutFeng (13 installments)

❀ Hi ~ Welcome to the island ❀ — When you turn inward, you will find that all happiness is there —

Thirdly, we constantly try to find happiness in the external world, cultivating the habit of "gaining everything simply through release." By consistently implementing the six steps of release, we obtain everything we desire until we truly experience that happiness originates from within. At that point, you will spontaneously stop seeking happiness in the external world, and you will naturally "want freedom more than you want the world."

Sharing time: December 9, 2020

Wind: Lester Levenson (The Sedona Method) also talked about it in detail. There are two driving forces for growth: one is pain, like someone whipping your body from behind; the other is happiness.

What is the sole source of happiness? It is the quieting of the mind, which allows your infinite existence to be revealed more clearly. Does the happiness you derive from food come from the food itself? No, it comes from the temporary quiet of your mind while chewing. **Does the happiness you derive from sex come from sex itself? No, sex brings happiness because it allows the mind to be temporarily and intensely quiet for a moment.**

The first step of the six steps is actually quite simple. Achieving it completely is not easy, but the method is simple. Here's a summary from Lester Levenson (The Sedona Method) 's *The Way 2*:

Lester Levenson (The Sedona Method) : So, what do you need to do? I summarized it during the previous four days of classes.

The first lesson is that you must desire freedom more than you desire the world. Consequently, you should obtain all happiness from within yourself, simply by releasing it. This is lesson one.

Lesson Two is: You must make a decision to be FREE, and then you act on it (release). In fact, if you decide to be free, you will act on it. It's that simple. If you are not free, then you haven't made a free decision. Because once you make a decision, everything you do afterward will lead to freedom. The most fundamental thing is continuous release.

The third lesson is to confront and release the fear of death directly. Release the fear of death directly. As you know, beneath the surface of identification and control lies the fear of death. So, by freeing yourself from this most fundamental driver, you are complete.

The fourth is, starting now, to obtain everything you want through liberation. I guess this is the most practical of the four.

How successful and peaceful are you now? Do you still mostly do things from your ego's perspective? Remember, when we do things through liberation, it's effortless. If you're putting in effort, it's driven by the ego.

Wind: Lester Levenson (The Sedona Method) 's favorite is the fourth: Get everything you want by letting go. Why? It's simple. Freedom is the state of being completely without desire; if you still have desires, you are not free.

Can suppressing your desires make you completely desireless? No. It will only allow your desires to drive you at a subconscious level, making you hate the world and leading to even stronger expression of those desires. Therefore, you must release them. Write down all your desires and fulfill them all through release. Suppressing desires is not the same as being desireless.

Z: Wind, during the process of releasing goals, I discovered a stage where I no longer desired the goal itself. I realized I just wanted security, so I released it. It seems I no longer care whether the goal was achieved. At this point, is it still necessary to focus on whether it was achieved? Must I release it until it was achieved? (I no longer need this goal, do I still need to release it?)

Wind: Therefore, you need to release your desire to control it more often, until you are completely certain that it will be achieved. **The greatest benefit of releasing your goal is not the goal itself, but that it makes you realize that you are the master of your resources,**

and that you must prove to yourself that you have the ability. If you really don't want this goal anymore, then change to something you really want, but you must achieve it. You can't keep procrastinating, and you can't let failure become the norm.

You can try to release and acquire what you currently desire most, and you'll find that it doesn't bring you happiness. You move forward and release another new goal. You'll find that there's no happiness in that either. Finally, you're left with only one direction: freedom. Why do this? Because you only theoretically know the source of happiness, not actually experience it. Until you truly experience it, no matter how much you shout slogans of freedom, your actions will contradict it.

It's normal to feel resistance the more you release. The deeper you go, the more stubborn processes you'll encounter. At this point, just remember the six steps and treat each release as if it were the first. Any feeling is just a feeling. Yes, experience it, using Lester Levenson (The Sedona Method) 's favorite teaching.

Z: This inspired me. Let go of all the things in your mind that you want to understand (and control).

Wind: Shouting slogans about wanting freedom won't help. Because if you see attractive people of the opposite sex, delicious food, nice houses and cars, or even interesting videos, you'll still be drawn away. Want to know why you'll be drawn away? Because on an experiential level, you perceive pleasure in them.

Repeating a theory ten thousand times in your conscious mind won't actually change your direction. But if you truly discover that the source of all happiness is one (when your mind quiets down, some of your infinite existence is revealed), then you will change your direction.

Therefore, Lester Levenson (The Sedona Method) believes the most practical way is to obtain everything you want through release. Why? Because you live in wanting. You want this, you want that, you can't stop, and this keeps you in a state of release until you release all desires. Through release, only through release.

(Feng then quoted a passage from Chapter Two, "Problems and Solutions," of "The Road to Ultimate Freedom.")

Q: She has to go out and find a job, go to an employment agency, she can't just sit and wait to die!

Lester Levenson (The Sedona Method) : I would say what she really needs to do is let go and be her true self. That way, even if she's locked in a room, what she wants will come automatically. Don't wait, don't do anything else, just release the feeling of wanting to be. You already know everything is perfect, so even the smallest thought will come true. "God" is infinite,

truly infinite. If you release, whatever you think will come true because you've activated your own infinite power—your true self. Nothing can stop it!

Q: But at the same time, you also need to take action.

Lester Levenson (The Sedona Method) : No, I said the exact opposite. I said lock yourself inside, and put a lock on the outside. If you do as I say, you'll find it works, and it certainly does. Nothing can stop it, because omnipotence is activated!

Wind: Lester Levenson (The Sedona Method) Levenson's point is radical. He means that you can achieve this simply by releasing yourself, locking yourself in a room. So pay attention to this; it has nothing to do with action. You don't need to think about specific actions at all. When you find yourself thinking about action, notice that your feeling is still "I don't have it," and continue releasing. Just do it; don't procrastinate.

Z: The stubborn emergence of "not believing in free lunches" ("money doesn't grow in trees") and even doubt about the release method—is it an attempt to release the desire to control this doubt? This is a major stumbling block for me; I can't proceed from here.

Wind: It's just a feeling, isn't it?

Z: Yes, doubt—fear, thank you! It's all feelings.

"Six Steps to Talking About the Wind" Serialized Part 7 | How to Achieve the First Step: "Wanting Freedom More Than Wanting the World"? (Part 3)
Original article "Six Steps to Wind Talk" Release Method Diamond Island 2022-02-16 22:57

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❀ Hi ~ Welcome to the island ❀ — When you turn inward, you will find that all happiness is there —

► How to achieve the first step: "Wanting freedom more than wanting the world"? (Part 3)

2020.11.28

Tiancheng: Feng, are you there? I'd like to hear your practical experience with Nirbhabhapa Samadhi. (Note: Fully achieving the first step of the six steps corresponds to "stream-entry" in the Agamas and "Nebhabhapa Samadhi" in Yoga science. Here are two excerpts from Feng's explanation of Nirbhabhapa Samadhi.)

[2020.12.11] Wind: Nirbhabhava Samadhi, actually the complete attainment of the first step of the six steps. Why? Because you will only achieve it completely at the moment you come into contact with infinity.

By continuously connecting with the infinite through release, you will suddenly discover that those seeds no longer have any effect, and all your motivation to seek happiness elsewhere disappears. Because you have discovered the sole source of happiness on an experiential level, the seeds will no longer be effective.

Unless you come into contact with infinite consciousness, you will always feel that there is happiness in the world. As long as you feel that there is happiness in the world, your direction may turn towards the world again; it's that simple.

[2020.11.19] Wind: No longer tempted by self-consciousness, completely inclined towards freedom. This is the first step of the six steps, which in yoga they call Nirbhakkapa Samadhi, the beginning of the real work. If you don't reach this, you may regress; if you do, you won't regress. Truly reaching the first step means you won't sink into delusion. Stream-entry (pre-stream), no more regression.

Insight into the source of happiness will get you to the first step. After that, every decision you make is inward, a way to free yourself from your constraints and move toward your true self.

Feng: I only learned about this term (Nabhikapa Samadhi) later. I studied Theravada and Mahayana Buddhism for many years, and specifically studied Pali in order to read the Pali Canon. Therefore, I immediately reset the Agamas, and I deeply understood the meaning of "stream-entry" in the Agamas. When you fully achieve the first step of the six steps, every inclination and choice leads to freedom. The wisdom of seeing suffering is the precursor to achieving the first step. You will see that the direction of the world = suffering, and the direction of freedom—infinite existence—is the only source of happiness, and you will spontaneously stop all attempts to find happiness by crashing and bruising yourself in the world.

Tiancheng: How can one quickly and experientially achieve the first step? That is, the stream-enterer stage.

Wind (Feng): By implementing the six steps. **The sixth step is the easiest to overlook among the six steps, but it is the key to achieving the first step.** Because you are actually seeking happiness in the direction of the world on an experiential level, you must practice Lester Levenson (The Sedona Method) 's favorite teaching: get everything by releasing only. Every time you want something and achieve it through releasing, the gain will make you want to release even more. Constantly confirming your gains will allow you to continuously release yourself. Until you find yourself still unhappy despite achieving your goals one by one, you will "discover" on an experiential level that nothing can truly bring you happiness. Immediately, you will become aware of the sole source of happiness. At this point, a change in flow will occur, a complete shift in the flow of your life; you will have completely reversed your direction. This is

achieving the first step: wanting freedom more than wanting the world. Then, as Lester Levenson (The Sedona Method) said, you will continuously fall into the latter five steps.

October 23, 2020

Minnie: Will my children and family hinder my path to freedom?

Wind: No, Lester Levenson (The Sedona Method) said that the only thing that doesn’t help you be free is that you don’t want it. That’s the only obstacle.

2020.11.26

Wind: A person who has attained Nirbhabhapa Samadhi is like a cosmic Google with infinite knowledge, a cosmic search engine.

Tiancheng: Have you achieved omniscience?

Wind: Unlike the Master who is omniscient, it can freely access omniscience and decide to extract knowledge from Samadhi at any time.

2020.12.23

Z: Will turning from the world to the inner self naturally lead to becoming a super Google?

Wind: Yes. You know that the only source of happiness is infinite existence, and other directions cease to matter. All your decisions will then align with it, instantly leading you to Nabikapa Samadhi (infinite existence where seeds no longer function). In infinite existence, you can know everything. This is the meaning of the cosmic Google metaphor. When you release yourself to the point where "the only source of happiness is infinite existence" becomes your complete experience, you will naturally stop seeking happiness anywhere in the world. At that moment, your flow changes, automatically entering Nabikapa Samadhi. Once you enter, you will never come out again, never retreat, because the seeds of retreat have lost their power.

Z: I feel like I want to do less and less. Even things that seemed very serious before, I no longer want to do. I'm moving in the direction you mentioned.

Wind: To achieve happiness from within, you must follow the six steps. Alternatively, you can change direction by releasing your goals. This will also put you on the path of the six steps.

2020.11.27

In the present moment: How can the first step be achieved? Is it a desire, or a result of release?

Wind: This is the result of consistently implementing the six steps, which can be guided by a principle in "The Way," such as obtaining everything you desire through release. When you do this, you will gradually discover that what you are seeking in everything is happiness. And the only source of happiness is a quiet mind, allowing the infinite to manifest more, thus you will increasingly move towards freedom. At this point, you will naturally abandon attempts in other directions, concentrating all your life force in one direction, retaining only one goal: freedom. This fully achieves the first step, and you will naturally fall into the latter five steps.

"Six Steps to Talking About the Wind" Serial 8 | How to Achieve the First Step: "Wanting Freedom More Than Wanting the World"? (Part 4)
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❀ Hi ~ Welcome to the island ❀ — When you turn inward, you will find that all happiness is there —

► How to achieve the first step of "wanting freedom more than wanting the world"? (Part 4)

December 2, 2020

Huixuan: Teacher Feng, is it necessary to reach the first step of the six steps first? But I don't know how to achieve that. Can the order of the six steps be reversed?

Wind: The six steps are achieved through continuous release. You must continuously derive pleasure from the sixth step to reach the first step. Initially, all six steps are helpful:

When you don't want to release, remind yourself of the first step.

Then the decision to release it is the second step.

The third step is to directly express the desire for control and recognition.

Continue to release, and keep it going—this is the fourth step.

When stuck, release the desired control over the stuck area; this is the fifth step.

Each release feels more pleasurable and relaxing; this is step six.

By consistently following these six steps, you will gradually increase your motivation for freedom, thereby achieving the first step in a comprehensive manner.

Huixuan: I think as long as you release, these six steps will happen naturally, just like breathing. You don't need to remind yourself. Is my understanding correct? Is the first step a wish? Is the second step a preparation for action because of the wish in the first step? Are the third, fourth and fifth steps the action process? And the sixth step is the result of the action? Is my understanding correct?

Wind: A reminder is needed. The six steps are easily forgotten. If you're not following the six steps, you're not continuously releasing. Only when you're truly continuously releasing will you conform to the six steps.

Huixuan: Releasing continuously doesn't necessarily mean continuous release. If you get stuck using the fifth step, you're still continuously releasing, right?

Wind: If you get stuck, use step five, which is also a continuous release. If you get stuck and stay stuck, then it's not a continuous release.

Huixuan: When I don't want to release the first step, I don't feel anything. Instead, it reminds me that I want to change myself and want everything to get better, which motivates me more.

Wind: That works too. Release makes you more free, and freedom encompasses everything. **All you need is the motivation to release. The desire for recognition develops into the desire for control. Once you feel the desire for recognition, you must release it. Once you release the desire for control, the desire for recognition becomes apparent. Once you release enough of both the desire for recognition and the desire for control, the desire for security becomes apparent. If you don't release the desire for security, the desire for recognition and control will develop again, endlessly. Therefore, only by continuously releasing the desire for control and recognition, and then continuously releasing the desire for security, can you reach the end. Follow these six steps, and everyone can be free.**

Huixuan: If you keep releasing, you will stay within the six steps and become free.

Wind: Yes.

Huixuan: As long as it's within the six steps, it's continuous release, can it be understood in this way?

Wind: Yes. Use the six-step test; as long as you're within the six steps, you can be free.

"Six Steps to Freedom" Serial 9 | How to Get to Freedom Faster

"Six Steps to Release the Wind" - Diamond Island, 2022-02-21 16:15

Included in the topic #SixStepsOfTalkingAboutFeng (13 installments)

► How to achieve freedom more quickly?

(a) Maximize the use of release

2020.11.20

Q: I would like to ask you for advice on how to achieve freedom more quickly?

Wind: Use it consistently, use it to its fullest potential. I can't offer better advice. I strongly suggest you use it in everything you do. Utilize those goals, use the continuous achievement to promote your release, to enhance the motivation for release. If you get into the habit of using it in every goal you set, you'll quickly get there.

(ii) Emphasize objectives

2021.1.2

Wind: **Focus on goals. Theoretically, you can aim directly for freedom. However, I know that most people who say they want freedom are suppressing their desire for the world. Why does Lester Levenson (The Sedona Method) prefer the fourth guidance (gaining everything simply through liberation)? Because it is the most meaningful and practical for people.**

S: You're aiming directly for freedom, aren't you?

Feng (Wind) : **Yes, but I also used that teaching, and I wrote down everything I wanted.**

S: I also use them in combination.

Wind: The previous guidelines often lose their practicality and become mere theory.

R: I can't do that right now (laughs). I'll get everything I want first.

S: It's still necessary to become a successful person.

R: I'm also using the previous guidelines, which are about finding all happiness from within and facing the fear of death.

(Feng Falai Lester Levenson (The Sedona Method) 's four guidelines in The Way part 2)

Lester Levenson (The Sedona Method) : So, what do you need to do? I summarized it during the previous four days of classes.

The first lesson is that you must desire freedom more than you desire the world. Consequently, you should obtain all happiness from within yourself, simply by releasing it. This is lesson one.

Lesson Two is: You must make a free decision, and then you do it. In fact, if you decide to be free, you will do it. It's that simple. If you are not free, then you haven't made a free decision. Because once you make a decision, everything you do afterward will move towards freedom. The most fundamental thing is continuous liberation.

The third lesson is to confront and release the fear of death directly. Release the fear of death directly. As you know, beneath the surface of identification and control lies the fear of death. So, by freeing yourself from this most fundamental driver, you are complete.

The fourth is, starting now, to obtain everything you want through liberation. I guess this is the most practical of the four.

How successful and peaceful are you now? Do you still mostly do things from your ego's perspective? Remember, when we do things through liberation, it's effortless. If you're putting in effort, it's driven by the ego.

Wind: Practicality, this is very important. Why did Lester Levenson (The Sedona Method) say the fourth one is the most practical? Because you often can't use the previous ones.

R: I used the first one for a while, and it didn't motivate me as much as the fourth one, but the first one already helped me grow rapidly. (laughs)

(iii) Use what you want to motivate yourself to release.

2020.12.30

Wind: You need to set a goal that you truly want, and you need to have motivation for Freedom.

Q: Is 1 million (money) what I really want?

Wind: Do you feel that kind of excitement?

Q: But if you gain freedom, you gain everything, so why don't I just go straight to freedom?

Wind: That's fine too, you can aim for freedom directly.

Q: Do you have any suggestions?

Wind: You can write down everything you want.

(iv) The key is whether you "can" do it.

2020.12.13

Wind: Let's say your goal is 1 million money. Now you say you don't want money anymore. Great, then manifest 1 million and throw it into the river. (laughs) The point is whether you can achieve it, not the goal itself. Goal release is about releasing the opposing process, allowing yourself to be the master of your mind and material possessions, reaching a point where you can easily and perfectly achieve a goal. By the way, if you really don't want that 1 million, just throw it away after you get it.

(v) Is your "not wanting" just "not daring to think about it"?

2021.1.2

Wind: Dare to dream.

Q: Is it possible to become a billionaire through release?

Feng: Of course. A friend in a group chat recently felt he didn't want any goals, until I told him one: go to the world's top Eastman School of Music and find a white blonde girl to experience his favorite kind of romantic life, and he immediately got excited. So, dare to dream. Many people feel they don't want the world simply because they're afraid to dream, they're suppressing their desires. They think it's impossible, so they don't want the world. This isn't true freedom.

Q: I found myself suppressing my feelings, thinking it was impossible, and I didn't dare to think about it.

Wind: Dare think big, as Lester Levenson (The Sedona Method) said, to dare to think big.

Q: But we haven't even achieved a small goal yet. Can we start thinking about big goals right now?

Wind: You won't have motivation if it's not a goal you truly want. One function of a goal is to give you the release of motivation. After that group member found this exciting goal, the release accelerated.

(vi) Let your goals provide you with continuous motivation.

January 8, 2021

Wind: You can set any goal you want, as long as it provides you with a continuous source of motivation to release.

Q: I don't need to practice small goals first to accumulate momentum, right? As long as the goal can help me release it continuously, it is meaningful to me. Is this understanding correct?

Wind: Hmm, if this is what you want most, then use this one.

Q: I understand, thank you.

(vii) Once fully released, every impossibility will become possible.

2020.12.22

Q: Teacher, is it possible to heal a family member's illness through release? Or to do other things, such as those related to money, career, relationships, or anything else?

Feng: Regarding questions like "Can you do xxx?", I hope you remember a quote from Lester Levenson (The Sedona Method) : "Every impossible, no matter how impossible, becomes immediately possible, as you completely release yourself on it."

"Six Steps to Talking About the World" Serial 10 | The desire for freedom is not based on hatred of the world
Original article "Six Steps to Wind Talk" Release Method Diamond Island 2022-02-24 11:46

Included in the topic #SixStepsOfTalkingAboutFeng (13 installments)

Release the Diamond Island

Lester Levenson (The Sedona Method) : "You are infinite right now. You have always been and you always will be. You have no choice in this. Your only choice is to accept that you are infinite or to accept that you are a limited self."

Wind: "To go and release is to choose to acknowledge your infinite existence."

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► The desire for freedom is not based on hatred of the world. In the process of liberation, you will naturally discover that the world is full of suffering, and all happiness comes from infinite existence. What causes your suffering is merely hatred of the world; that is not the desire for freedom. That is called hatred of the world. Hatred and attachment are two sides of the same coin. Hatred and attachment appear together. When you hate the world, you don't want freedom. You feel that the world is not good enough, and you want a better world. —Wind

01

2020.11.14

Wind: Lester Levenson (The Sedona Method) said that disgust is often suppressed more deeply. Disgust for the world and covetousness for the world are both forms of wanting the world.

Therefore, regarding goal release, you must actually do it. If you can't achieve your goals, there must be a "I can't" process being suppressed deep inside. So when Lester Levenson (The Sedona Method) emphasizes "gaining everything through release," you need to truly do it, rather than replacing it with a restrictive concept.

For every attachment, there is an aversion. Attachment and aversion always come in pairs.

What you want is covetousness, and what you don't want is aversion. But they are both forms of "wanting," just in two different directions.

Lester Levenson (The Sedona Method) : You must become a winner, you must achieve your goals, to pull out and eliminate the "anti-victory, anti-goal" processes. Your aversion to the world is stronger and more subtle than your craving for it. Therefore, when you become a winner, when you pursue your goals, you must overcome your aversion. To clear away the garbage, you need to become a winner.

Student: So, people have a stronger aversion to the world?

Lester Levenson (The Sedona Method) Levenson: **Your aversion to the world (person, place, thing, event) is stronger and more subtle than your craving. Your craving is obvious: I want this, I want that, I want money, I want to look beautiful. These are obvious. But the fact is, you choose not to look at the things you don't want, and this then develops mechanisms of resistance, repression, and opposition. Therefore, goals are very important on your path to becoming a winner. —Excerpt from Lester Levenson (The Sedona Method) *You Must Win Your Goals***

Lester Levenson (The Sedona Method) : Aversion to the world is hard to see, but your attachments are obvious; you're always chasing them. **But you push away what you abhor,**

so when you pursue a goal, aversion arises (and the opposition comes to power), like "I'm afraid I can't, I'm afraid I can't," and all sorts of things like that.

So this (the goal) is a hook that brings out "disgust (aversion) for the world," bringing "disgust for the world" into your sight so you can let it go. If you're not aware of it, you can't see it or deal with it. Therefore, achieving something in this world (through release) is a way to get rid of negativity.

The only reason the world hasn't provided you with abundance, wealth, and all that is plentiful is because you have the opposite thoughts, and they are repressed. Striving for things in the world causes the opposite feelings to surface, and then you can release them. Because if you can't succeed, it's because you're clinging to those programs that disappoint you (and suppress you), and you're not seeing them.

What you dislike, don't want to see, don't want to become, and want to avoid—that's what you abhor. The opposite is craving—those things you want to hold onto (what you want to cling to). These are two key words: craving and aversion. They bind us. If you are all (ALL), how can you have craving or aversion? There is nothing but You (One Infinite Beingness). You will eventually feel that the universe is mine, from infinity to infinity, the universe is mine. That's it, haha.

—Excerpt from "Continuing to Release Upon Reaching Higher Places"

02

2020.12.31

Q: (Regarding the release of the target) Is there a time interval in between, for example, it takes a month to reach the target?

Wind: It doesn't take a month; a month is the time Lester Levenson (The Sedona Method) gave for the entire journey. No worldly goal requires more than two weeks to be achieved. As long as you keep releasing, keep releasing until the goal is achieved.

If you decide to achieve something, it will come, even something you don't want. This means that anything impossible becomes possible once released. Even if you're not hungry, you can decide to eat because you know you can. The same applies to goals. Goals aren't about achieving the goal itself, but about pulling out your resistance. **Lester Levenson (The Sedona Method) values goals because you need to prove to yourself that you can do it. The most important purpose of goals is to evoke your aversion, because these are subtle.**

TGZ2: It feels more subtle the higher you go, because as you go up, your mind and thoughts become less active. I can understand "greed" in conjunction with "wanting," but I don't quite understand the feeling of aversion.

Wind: Craving and aversion. They come in pairs. There is craving for what you want and aversion for what you don't want.

Ultimate freedom: Sometimes I feel that the world is particularly boring and meaningless.

Wind: **You hate the world, don't you?**

Vian: The wind is saying that our disgust for the world also hinders our freedom, right?

Wind: **Disgust (aversion) and longing (craving) go hand in hand. When you hate the world, you don't want freedom. You feel the world isn't good enough, and you want a better world.**

If you can't do it in a month, or even two months, then you're not on the six-step path. This matter is either simple or impossible. On the six-step path, you will achieve freedom within one or two months. Not on the six-step path, you will not achieve freedom. Taking it one step at a time over many years is just procrastination; it won't be accomplished through procrastination.

Wenlan: Feng, if I have 1 or 2 months of freedom, how long should I be able to release each day?

Wind: 24 hours.

Related reading:

1. Just follow the process and focus on releasing your energy in this moment.
2. Continuous release is important, and it's also simple.
3. Regarding resistance/unwillingness/avoidance of release
4. When you continuously release, you will automatically isolate yourself; **when you are determined to turn inward, nothing and no one can disturb you.**
5. You can't force yourself to release; you'll only release when you see the benefits it brings. So, constantly reaffirm the gains you'll make from releasing and the direction you're heading.

"The Six Steps of Wind's Talk" Serialized Episode 11 | Wind recounts how he achieved the first step: "Wanting freedom more than wanting the world."
Original article "Six Steps to Wind Talk" Release Method Diamond Island 2022-02-25 12:20

Included in the topic #SixStepsOfTalkingAboutFeng (13 installments)

► Wind (Feng) recounts how he took the first step.

2020.11.20

Wind: You can release anything; make it your experience. During my retreat, I also achieved many goals. However, I didn't use a goal table; I just listed what I wanted to achieve, then kept releasing them, and after realizing that I had achieved most of them, I crossed them off.

R: Did you take the first step when you went into seclusion?

Feng: Later, the six steps were confirmed. When the six steps were confirmed, I knew that something had completely changed. Later, I suddenly realized that it was the stream-entry in the Agamas. After that, I read the Venerable's explanation and knew that it was also the Nirbhabhava Samadhi in Yoga.

Confirmation is the first step. Only after achieving this first step can you dispel doubt, and only dispelling doubt can be called "confirmation." The entire path will be presented before you, and you will directly know how to reach the destination—a direct knowledge that requires no thought. Then you will discover that none of your actions can go against freedom; this feeling of changing direction is very clear.

L: How long will it take to find out?

Wind: You mean you know all six steps directly?

L: Hmm, how long did it last?

Wind: I released it in less than a week.

L: Will you remain in seclusion for a week?

Wind: Yes, continuous release. My continuous release isn't about sitting there forcing myself to release; I wrote down many goals on it, and my mental activity was a form of validation.

Here's what happened:

I did a release, and it felt good, so I said, "Let's release again, will it feel even better?" I told myself, "Let's verify step six." Then I got stuck, so I said, "Let's verify step five, let's release some of the control I'm trying to maintain and see if it gets better."

And wow, it went smoothly! I was so happy, so I released again.

So the whole process was actually quite interesting; **it wasn't the kind of arduous meditation many people imagine.** After releasing for a few days, I was already feeling very happy. At that point, insight naturally emerged, and I directly knew what the sole source of happiness was. And when you cover it with feelings, that's suffering, and suffering is what limits your infinite existence. As soon as this realization happened, I immediately felt something change. The release became very proactive, without any of those paper goals to entice me. It was just

continuous release, continuous release, and then I reached the point I mentioned, where my entire mind suddenly detached, and I felt all the power I was using in my mind go inward. In that instant, I felt my whole body and mind turn inward. And then I suddenly knew all the steps that followed.

At the time, I thought those experiences were individualized, so I didn't elaborate on many of them. For example, when my body was relieved of stress, I would suddenly relax completely and straighten up. Now I know that this is inevitable because it is a prerequisite for entering Samadhi, and one of the first few steps to reach Nirbhabhava Samadhi.

This is truly the best thing that has ever happened to me, a turning point in the flow of my life.

The method is simple. Six steps, practice it for a month. In one to two months, you will be completely free. If you can't do it in one or two months, then it's impossible. Simple, or impossible.

The Original 1992 Sedona Release method is so simple that it doesn't need an idol (external teacher or Master), so quick that it doesn't need a benchmark, because you don't need to look at others; every release deepens your own experience. This method doesn't require any of your beliefs or faith.

—Wind, December 29, 2020

"Six Steps to Wind" Serial 12 | Wind: I saw what Lester Levenson (The Sedona Method) said, "All happiness comes from within," and I decided to go towards freedom.
"Six Steps to Release the Wind" - Diamond Island, 2022-02-26 22:02

Included in the topic #SixStepsOfTalkingAboutFeng (13 installments)

► Wind: I saw what Lester Levenson (The Sedona Method) meant when he said, "All happiness comes from within," and I decided to go towards freedom.

October 18, 2020

Wind: I've decided to pursue freedom, and I'm going to do it. This decision became crystal clear yesterday when I was released. My current state is something my past self could never have imagined, but I know it's not the end yet.

I spend over 70-80% of my time operating at the level of "knowing," simply "knowing," without needing to mobilize any "knowledge" or "beliefs." My mental activity has decreased significantly compared to before.

I saw in Lester Levenson (The Sedona Method) 's statement that "all happiness comes from within." When we try to find happiness in the world, we create a sense of scarcity, which drives many feelings and thoughts. What we call finding happiness in the world is merely a temporary quiet of the mind by telling ourselves, "I have achieved my goal." Quiet mind = happiness.

Because the only source of happiness is existence itself, and the mind is the only obscuring of infinite existence. Go do it, I know; freedom can be achieved in a few months or weeks. This time it's not "I believe," but "I know," a clear view of the whole picture.

By following these six steps, you can achieve this.

(The wind then quotes Lester Levenson (The Sedona Method) 's opening words in The Way, Part 6) Lester Levenson (The Sedona Method) : Our basic philosophy is very simple, that is, each of us is limitless except for those things we hold onto psychologically (in our mind - thoughts and feeling) .

Once you release your psychological constraints and limitations, you discover that we have always been limitless. We have always been omnipotent, omniscient, and perfect because our fundamental nature is perfect. We cannot change this except by constantly turning our heads away, saying, "It's there, it's there," and "Who am I, who am I," like a group of drunken men trying to discover who they are and what they are.

However, a part of us—which we call the mind—blinds us, preventing us from seeing that our unlimited existence is inherent and natural.

The mind, 24 hours a day, unconsciously searches for absolute safety in the external world, but absolute safety does not exist, nor is it there. So everyone unconsciously occupies 24 hours each day in the wrong direction, searching for where we are, who I am, what we are, and where our safety lies—a completely hopeless and frustrating direction.

If your fundamental nature is perfect, complete, and eternal, why do you spend so much time every day struggling for survival? A nicer way to put it is ignorance, but my honest opinion is that any intelligent person would say, "My God, if I were like that, I would become like that right now!"

Becoming who you are takes no time. Becoming who you are requires zero effort. But becoming who you are not, becoming limited, requires endless effort, strenuous struggle, unhappiness, and setbacks.

Now, all of you have heard what I've said: how many wise people in this room have stopped struggling in the wrong places? Simply allow your infinite existence to exist. In that case, you will have an effortless and infinitely happy life in every moment. How many of us have done this?

You'd rather suffer, you'd rather do the most foolish things in my eyes. If you could have anything with just a thought, what would be the point of all this struggle?

I call you foolish because it might help you. Is there anyone here who doesn't want to be smarter? So, be smart! If you need this world, operate it effortlessly with your thoughts, let it fall on your knees, and let go of all your pain.

If you do it, it's very simple, easy, and quick.

If you don't do it, it's complicated, unattainable, frustrating, and painful.

But the choice is yours. You can be yourself right now, completely, whole, and perfect, or you can choose to look elsewhere 24 hours a day.

What are your plans for the next month or two?

Is it wise to choose to be smart, or foolish to choose to be stupid?

I'll give you the answer, and I hope I'm wrong: I think you'll choose stupidity. But I don't understand why you'll choose stupidity. Because the first thing I realized in my search for the answer was how stupid I was, so I said more than once, "Lester Levenson (The Sedona Method) Levenson, you're so stupid! Stupid! Stupid! Stupid!" three times, and I meant it.

So, you hear me talking about stupidity, and I don't want to be stupid. That's the key to my change of direction. Of course, the next thing to do is look in the right direction—I knew it wasn't outside. I spent over forty years trying to get it from the outside, only to hit rock bottom. So in the end, there was only one direction left: inward.

What am I? What is the world? What is my relationship with this world? What exactly is health? After I asked these questions, the answers came to me.

After everything is over, I can see the steps I've taken. I've packaged it into this method, which is a very efficient technique. But you're only using it temporarily and sparingly (partially and minimally), not fully and maximally. If you use it to its fullest potential, it will only take you a few months, and then you'll no longer feel the pressure.

The only thing standing between you and your ultimate existence is your suppressed or repressed feelings. So, rightly so, make a decision, stop being foolish, and become wise. Release all repressed feelings within one to two months.

I don't think I could give you any better revelation than this. I could say you could do it in a century or two, but why not now? You are infinite right now, so why not just let them go? Release all the obscurations; they are all in your feelings. Okay, any questions about what I said? I've said all I needed to say.

Wind: You can read this repeatedly to encourage yourself.

Huizhilanxin: Should we wait until we've released our desires for recognition and control before acting, and wait for the desire to survive to naturally emerge?

Wind: **Release what you can perceive. If you can't perceive it, your "desire to perceive" is a desire to control. Release it, and you will be able to perceive it.**

The desire for acceptance is the reason for the desire for control; the desire for survival is the reason for the desire for acceptance. Later in the process of release, the desire for survival (the fear of death) becomes quite prominent, and this is my primary target for release now. The desire for control and acceptance that precedes it has been cleared away to a very small extent.

Saying it's "released later" might sound like something very far off, but it's actually just a release lasting one or two weeks. Don't extend it to a "year" unit, because it doesn't need to. There's nothing more to share. The group admin has started spreading the original release method; everyone should follow along and learn. I'm going into seclusion for release. This time, I have only one goal: freedom.

Yan: Why was it that when I tried to release my desire to control and change things yesterday, I couldn't? It felt so difficult to do this release on my own?

Feng: Finally, regarding this question, let me answer it. It's actually very simple. You need to remember these six steps, keep them close at hand, and refer to them whenever you feel like it. You habitually use control to do things, including when you release; this habit is still at work. And this is because you've overlooked the sixth step—every time you release, you become more and more relaxed, joyful, and free.

Doing things with effort, force , or violence – is wrong (not the correct approach).

Yan: Yes, I release intentionally. I release very forcefully each time.

Wind: Your understanding is flawed. The "purpose" isn't the problem; the problem lies in not conforming to the six steps. Let me explain further. When the process says "allow yourself to be aware," it doesn't mean you forcefully dig, but rather what you become aware of in this moment without doing anything—without needing to call for effort or use control.

Why doesn't the course teach you "how to be aware"?

Because "how" involves a mental effort.

For example, if you ask yourself whether you want control or approval right now, you'll immediately realize it. If you can't, then you want to control, you want things to go your way, which means you want to be in control. It's very simple.

So, let me repeat: remember these six steps, keep them close at hand, and refer to them whenever you have a chance. Any questions you may have can be answered within these six steps. Let me explain step by step:

The first step is "You must want freedom more than you want control and approval." Wanting control and approval is a limiting feeling, but sometimes we're foolish enough to prefer restriction to freedom. Sometimes you get stuck precisely because you're unwilling to release those feelings; just want it. When you realize that wanting control and approval limits you, you'll want freedom even more. So the six steps don't really need explanation; they're just the simple literal meaning.

The second step is to make a free decision. A decision is a decision. Because you want freedom, you decide to do it.

The third step is that all your feelings are driven by a desire for control and acceptance. You are constantly experiencing these feelings, and the entire world you perceive is designed for control and acceptance. You are on guard 24/7, trying to prevent the fear of death from surfaceing. This defense mechanism is based on the desire for control and acceptance.

The fourth step is continuous release. "Continuous" simply means continuous. You do it the first time, then you can do it a second, a third, a fourth… until you finally achieve freedom. Lester Levenson (The Sedona Method) said, "There is no stop in the six steps." There isn't a "stop" in the six steps. "Continuous" simply means continuous.

The fifth step is the one you'll likely use the most at first, because you'll often get stuck. But getting stuck is simply because you want to control it. The only reason you get stuck is because you want to control what's happening. It's that simple. Release this desire to control what's happening, and the feeling of being stuck will immediately turn into smoothness.

The sixth step, and the one we most easily overlook, involves releasing yourself. Each release makes you feel more free, which can be described as easy and enjoyable, but ultimately it's about freedom. The motivation from these experiences strengthens your desire for freedom from the first step. As Lester Levenson (The Sedona Method) said, "If you thoroughly complete the first step, you will naturally follow the next five steps."

If you thoroughly complete the first step, you will have no obstacles left. Okay, these six steps are just six steps; keep them with you, and they will greatly accelerate your release.

Group member: Getting what you want by releasing it, isn't that control?

Wind: **Control is a neutral thing, but wanting to control is not. Wanting equals lack , equals resistance. Wanting to control is a feeling of lack regarding control.**

Early Summer: Does each release require repeating all six steps, including the first and second steps, or is the release process sufficient?

Wind: Just use the release process. If you're not releasing, use the six steps to remind yourself.

D: Wind, I spent a whole day releasing myself towards a performance goal I set for myself. I released all my feelings about its "impossibility," "desire," and "fear," and I felt nothing anymore. Why hasn't it been achieved yet? (I have) spent a whole day releasing myself towards this goal.

Wind: It's obvious you haven't finished releasing. Don't fool yourself. When something is fully released, you'll directly "know" it has been achieved. No confirmation is needed, no belief is required, you just know it has been achieved. Keep going, keep releasing without stopping.

I'm going to continue releasing it, keep it up!

"Six Steps to Freedom" Serial 13 | If you truly decide to be free, you will do it immediately; if you truly decide to be free, you will not stop until you reach freedom.
Original article "Six Steps to Wind Talk" Release Method Diamond Island 2022-03-09 16:11

Included in the topic #SixStepsOfTalkingAboutFeng (13 installments)

01

► Decided to achieve freedom through release

October 24, 2020

Hai: How do I use the second step?

Wind: The second step is simply to make a decision, to decide on freedom, to decide to use this release process to achieve freedom. **Sometimes you hesitate, you might think, "Should I release it?" or you might want to use other methods, such as meditation, awareness or Self-inquiry. As long as you don't decide to use the Release process to achieve freedom, you will keep hesitating like this, and then you won't be able to continue.**

Wanting freedom and deciding to be free are both things you can do directly. If you want more, just make the decision.

When something tries to control or identify with you, and you determine that releasing it is better than letting it remain inside, it will surface. For example, if you want to play a game, and there's something in the game trying to control you, and you realize that releasing this desire to control is more important than trying to control it, you've achieved the first step, and it will surface and be released for you.

Wanting control and recognition equals wanting the world, which means moving in the direction of restriction, and there is no freedom in the direction of restriction.

02

► If you truly decide to be free, you will act immediately; if you truly decide to be free, you will not stop until you reach freedom.

October 23, 2020

The Wind (Feng 风) : The first step is wanting freedom, the second step is deciding to be free. If you only decide to feel good or achieve a material goal, then you'll stop once you get it. If you decide to be free, you won't stop until you reach freedom. Because what you want, what you decide, will take you there. In my second week of release, I saw the six steps. I directly "knew" what the six steps were like and was certain it could lead people to the end.

Wind: **The decision to be free isn't a prayer, it's not a suggestion; a decision is a decision. It's like deciding to walk from your seat to the door. Once you've decided, you'll do it immediately.** (Chat history)

"Six Steps to Talking About Freedom" Serial 14 | Whether or not to decide on freedom is entirely a matter of free will; no person or thing can make that decision for you.
Original article "Six Steps to Wind Talk" Release Method Diamond Island 2022-03-09 16:11

Included in the topic #SixStepsOfTalkingAboutFeng (13 installments)

March 15, 2021

Tiancheng: Jesus and Buddha are omnipotent. They also want to help us achieve freedom. So why don't you just help us do it directly?

Wind: I've answered this question many times. They could certainly do it, but they didn't choose to.

Tiancheng: Why?

Wind: They don't offer forced help. When you choose freedom, you are naturally free.

Tiancheng: So, you're saying we don't have freedom, just for a very simple reason—we don't want freedom at all???

Wind: Yes.

Tiancheng: That's why the master wouldn't force us.

Wind: **Lester Levenson (The Sedona Method) has said it many times: nothing can stop you if you want freedom. Once you take the first step, you'll automatically fall into the next five. To achieve freedom, you can simply "will it," and then you're free. Not wanting freedom is the only reason you can't be free.**

Tiancheng: If I really want freedom, but I don't have a release method or other means, can I still achieve freedom?

Wind: If you truly desire freedom, you are already free.

Tiancheng: In other words, instantly transforming from an ordinary person into a saint? Is that even possible? Has anyone in history ever accomplished such a feat?

(Note: Feng answered Tiancheng's question above by quoting a line from Lester Levenson (The Sedona Method) in The Way 3.)

Student: I have a question because this is something I did last night... I've reached a critical point that's confusing me. (Does this mean) even my own will is no longer needed?

Lester Levenson (The Sedona Method) : Yes, if you can avoid being the "doer" (sense of doership , being a separate individual)

Student: But by then...

Stern: The key here is whether you can stop being the "doer." If you can't stop being the "doer," then intention is useful. Intention is effort, effort to cancel effort. But there's a power in there, the power of intention, which you can use to diminish intention. Now, it's good that you have intention. Because if you really make up your mind, you can release everything all at once; I haven't seen the first person do that. Okay, so, what's your question now?

Student: You just answered, thank you.

Tiancheng: When a person really wants freedom, can a master use his omnipotence to help him obtain freedom? Is that possible?

Wind: Sure, that's simple. If you truly want freedom, you don't need anyone to help you; you'll directly achieve the first step and enter Nirbhabhava Samadhi. Those who wanted freedom are already free; the rest are those who didn't want it. It's actually very simple; judging whether someone wants freedom is very easy.

Tiancheng: So, there's no need to force or manipulate others to learn?

Wind: Hmm, there's absolutely no need for that.

Tiancheng: Because when they truly desire freedom, they can achieve it at any time? And the Master will help them, no matter what world they are in?

Wind: **Yes. It's quite amusing how the mind always thinks it's doing something important, thinking it's saving the world. But in reality, everyone is an Infinite Being. No one needs to be saved, and no one can be destroyed.**

Tiancheng: "It's very simple to judge whether a person wants freedom or not." Teacher, what kind of judgment are you referring to?

Wind: Suppose someone says they want freedom, but they don't have freedom, you know it's a lie. That's what I mean by judgment.

Tiancheng: Oh, you're talking about me, so you're telling me that chanting slogans is useless.

Wind: Those who desire freedom are already free. (Note: Wind forwarded a quote from Lester Levenson (The Sedona Method) in Chapter 17, "Complete Responsibility," of *The Road to Ultimate Freedom*.)

Question: Breaking free from subconscious inertia isn't easy because they always sneak up on you; sometimes you're unaware you're being controlled by them.

Lester Levenson (The Sedona Method) : That depends on the strength of your will. We have infinite power, infinite will. When your desire is extremely strong, you can be liberated instantly.

Question: That sounds easy. Answer: That's the easiest way. Just desire Freedom (IT)! It's possible for each of us because we are infinite, and therefore possess infinite willpower. The reason we can't do it is because our will isn't strong enough; we crave more of a finite body.

Tiancheng: Teacher, the ultimate method "What am I?" is almost unusable for anyone on this planet. Is it because almost no one truly wants freedom? Or is there another reason?

Wind: That's the reason. The will isn't strong enough, so a gradual, scientific approach is needed. You can gradually (through release) confirm your gains, confirm the source of your happiness, and thus change your direction. But asking "What am I?"—if you become interested in other things before getting the answer, you have to start all over again; all the previous work is wasted. Some people just stare at that phrase and turn it into a meditation practice.

The release method encourages you to obtain everything you want and provides a simple, concrete method that allows you to reach the destination the fastest. Other methods, because they conflict to some extent with worldly directions and provide behavioral guidance, will take you several lifetimes to learn. If you want to achieve freedom in this life, use the release method. If you don't mind achieving freedom in future lives, you can use other correct methods. Those also help, just slowly.

Lester Levenson (The Sedona Method) : Before you enter this body, you are already prepared to carry out what you have presupposed for it. There is no free will in worldly life. However, you have free will regarding whether you identify with your true self or with the body. If you identify with the body, you will get into trouble.

Therefore, free will is a choice of identification. Knowing this will make life easier because you no longer struggle; your goal is simply to identify with the correct path.

Wind: **You have free will in only one thing: the choice to identify with your body or with your infinite existence. Everything else, nothing at all, is not a matter of free will.** Every thought you have is driven by past programs, including what you want and what you dislike, depending on the inclinations of your programs. Only one thing is truly free will—the ability to identify with your infinite existence at any given time. Release is the path.

Untitled
2021-12-02 The Shortcut to Freedom (Read 14, Share 2)

Wind: In your process of release, the mind (repressed feelings) is the obstacle.

2022-02-18 A Shortcut to Freedom (8 reads, 1 repost)

"Whose program/feeling is this?" Lester Levenson (The Sedona Method) asked me when I told him I was stuck on a program.

"Mine," I answered cautiously.

"**Then only you can remove it. You put it in yourself, so only you can take it out."**

— From the book: “Me and Lester Levenson (The Sedona Method) ” (from: Stephen Seretan’s book ‘Lester Levenson (The Sedona Method) and Me’)

Wind -- Part 3

Contents (Begin):

Lester Levenson (The Sedona Method) Six Steps – Wind’s Talk

Six Steps of Wind’s Talk
Foreword

The Original 1992 Sedona release method is the simple and efficient way to achieve freedom today.

Explanation of the 1992 Original Sedona Release Method course video

The Six Steps to Freedom

About the six steps

Feng Tan's Six Steps: Step 1

Feng Tan's Six Steps Step 2

Feng Tan's Six Steps: Step 3

Feng Tan's Six Steps: Step 4

Feng Tan's Six Steps: Step 5

Feng Tan's Six Steps Step 6

Appendix 1: After experiencing the simplicity and efficiency of release, I abandoned all other methods.

Appendix II: Wind: Nothing else is needed besides the six steps. Whatever happens, it's just the six steps.

Appendix Three: Implement the six steps; either you solve it within one or two months, or you'll never be able to do it in your lifetime.

Appendix 4: By taking full responsibility for the entire world you create and remaining conscious of it, you can consciously create what you want.

Appendix 5: Every time you release something, you help everyone.

Appendix Six: Once enlightened, one goes astray.

Appendix 7: Men and women each have their advantages in the process of release; only by balancing these characteristics can the final goal be reached.

Appendix 8: Let us join hands to present the original release process authentically to everyone.

Appendix Nine: After improving yourself, don't forget to help others to further promote your own liberation.

Missing articles
The shortcut to freedom mentioned (1 article missing)
Lester Levenson (The Sedona Method) 's favorite and most practical teaching: Everything is gained simply through releasing.
Wind: By following the six steps, the entire journey can be completed in one to two months, reaching the destination.
A key aspect of emphasizing goals and setting them is...

A Conversation with a Master | Lester Levenson (The Sedona Method) Levenson's Teachings Emphasize External Recognition and the Entire Process of Achieving Freedom
By practicing "get everything you want simply by letting go," you can achieve this through six steps.
How can I quickly and empirically achieve the first step?
After achieving freedom through the six steps of the Liberation Act, Kam Bakshi left a letter (click the link to view).

Contents (End)

Foreword
Thanks to Mr. Lester Levenson (The Sedona Method) Levenson, founder of the Sedona Liberation Method
"A photo of Lester Levenson (The Sedona Method) "

(July 19, 1909 – January 18, 1994)

I will never leave you as long as you want help. Now, the "real me" sees you as the "real you." When I am not here, not in this physical body with you, it is the real me helping you. Whenever you ask the real me, you will find the real me there. What happens is that you rise up, and you will find the answer yourself; you must go and get it. —Lester Levenson (The Sedona Method) Levenson

Thank you for your honest, patient, and detailed sharing of the Freedom of the Wind's method (as taught by Lester Levenson (The Sedona Method) in Original 1992 Sedona Method videos). You have given me endless inspiration and motivation and are the best role model on my path to freedom. Thank you for spreading the original Freedom of Wind's method. I sincerely thank you for your selfless sharing and guidance.

Thank you to the teachers who taught and disseminated the Original Liberation Method; thank you to the operator of the "Original Sedona Liberation Method" WeChat official account: I am Infinite; thank you to the operator of the **"Shortcut to Freedom" WeChat official account**:

Tiancheng; thank you to all other self-media platforms that shared the Liberation Method.

Many thanks to the subtitle translation team for the 1992 Original Sedona Method Release teaching videos: Videos 1, 4, 5, 7, and 8: Subtitles & Translation by Tong; Video 3: Subtitles & Translation by Fay; Videos 2 and 6: Translation by Hui-Lucky.

You have made a tremendous contribution to the dissemination of the Original Release method.

Thanks to all the netizens who selflessly translated and created learning materials; thanks to the netizens who practiced and promoted the Sedona Liberation Method.

Thank you to everyone who has guided and accompanied us on our learning journey. Thank you.

Editor's Note

I started exploring spirituality around mid-October 2019, and encountered the Release Method in March 2020. Although I found it simple and quick to release emotions on my first try, I hadn't yet encountered the original Release Method. Learning about release from Larry and Hale's books on a textual level felt convoluted and lacked focus, which led me to give up on release halfway through and instead rely on cleansing methods.

Although the release has been temporarily suspended, I still keep the release method in mind and know that it is the more ultimate method.

Then Wind (Feng) appeared in our chat group. Just like his name "Wind," he himself was like a gentle spring breeze that blew away the confusion and gloom in the liberation circle, bringing clear guidance and bright hope to his companions who were exploring the path of liberation.

Wind (Feng) not only clarified the key points of the release operation and resolved my various doubts about the release, but also showed me the core key to reaching the end point - implementing the six steps.

Whenever netizens ask questions about liberation, Feng (Wind) always answers patiently and in detail. Because of his excellent memory and familiarity with Lester Levenson (The Sedona Method) 's teachings, he always relies on and quotes Lester Levenson (The Sedona Method) 's previous explanations when answering questions. Although he has a broad range of spiritual knowledge, he rarely uses other methods or theories to highlight his own, and he has made a significant contribution to spreading the original and authentic liberation method.

His attitude towards life, his erudition and wisdom, and his unwavering pursuit of freedom have all inspired me and motivated me to put them into practice.

His real-life example of "gaining everything solely through liberation" greatly inspired me during my periods of lethargy. Ultimately, he reached his goal through continuous liberation, making me feel for the first time how close "enlightenment" was to me.

The wind that led me to practice the method of liberation and ultimately achieve freedom is the window that, after Lester Levenson (The Sedona Method) , once again drew my attention to the infinite existence.

It can be said that it was Feng's sharing that pulled me back to the method of release. Without his clarification of the method and his repeated and patient emphasis on the key points, I would have found it difficult to embark on the correct path of release.

I would also like to thank "I am Infinite," the operator of the "Original Sedona Liberation Method" WeChat official account. It is your rigorous and selfless sharing that has enabled more people to access detailed and original information about the liberation method. I am very grateful for your continued efforts.

It is your rigor that has created a more conducive atmosphere for learning the Release Method, thereby attracting Feng to join the group and sharing, finally giving the original Release Method the opportunity to be revealed to netizens who are interested in Release.

In addition, I would like to express my special thanks to Tiancheng, who, following Feng (Wind)'s teachings of spreading the Liberation Method for free, selflessly shared Feng's chat logs with everyone. He is a very good questioner, and without him as an excellent "questioner," we might not have known many of the key points and reminders about Liberation.

On my journey toward liberation, I am very grateful for his help, reminders, and encouragement, and I thank his WeChat public account, "Shortcut to Freedom."

The explanations and sharing of the original release method by Feng during the six months from September 2020 to March 2021 are undoubtedly a treasure trove for learning release.

Initially, I organized the materials with a self-help attitude. Later, I used the Lester Levenson (The Sedona Method) Levenson's six steps as the main thread, selected some content, and strung together the scattered sharing from various places into a book. This made it convenient for myself and others to have a holistic understanding of release and to constantly remind myself to implement the six steps.

Hopefully, this book, "Six Steps to Freedom by Wind (Feng) and Lester Levenson (The Sedona Method) Levenson," will guide you to learn how to use the six steps, help you better support yourself, and implement the six steps until you reach your goal.

But all informational material must eventually be let go; there's no need to accumulate content in your mind to develop your intellect. The mind is an obstacle; learning requires personal experience.

As Feng (Wind) said, quoting Lester Levenson (The Sedona Method) Levenson: "Release is a person's most natural ability, but too much mental content can hinder this ability. Forgetting to release is not because you haven't learned enough or accumulated enough knowledge, but because you've accumulated too much. When you accumulate a lot, you are developing your mind (intellect), which will obscure/weaken your ability to release (in your heart)."

Therefore, this book also needs to be put down in the end. Just go back to the six steps and keep it simple to let go.

Reading, discussing, sharing, etc., cannot replace the release of authenticity in your own direct experience; only continuous release is true progress.

Lester Levenson (The Sedona Method) once said that the Sedona Liberation Method is the only simple way to achieve ultimate freedom in the world today, and I have personally experienced this in my understanding of other spiritual methods and in the process of practicing Liberation.

In the process of continuous release, I felt the interconnectedness of the six steps. It is indeed a clear map guiding me on the right path of release.

Welcome to your journey of liberation. Pay attention to the six steps, continuously release until you achieve ultimate freedom. I wish you success.

The only way to express our love and gratitude to Lester Levenson (The Sedona Method) and Wind, is to put into practice what they taught us, to go in the direction they always pointed us to, to reach the end, and to gain freedom.

Finally, I'll conclude with Lester Levenson (The Sedona Method) 's words: "The path we've taken begins here and leads to complete freedom. That's the first point I want to emphasize. The second point is that we can achieve it in this lifetime! For many people with the same goal, it usually takes many lifetimes to achieve. But we can do it in this lifetime."

Best wishes to all those on their journey, keep going!

Yiman, Mid-Autumn Festival, September 20, 2021

The release method is the simple and efficient way to achieve freedom today.

Q: Was the Sedona Liberation Method specifically prepared for this era?

Wind: Yes. Yugananda chose to leave after Lester Levenson (The Sedona Method) fully awakened, officially marking the end of the era of the Guru.

Lester Levenson (The Sedona Method) can only help a small minority, and only a very few people in this era will awaken. Those who have this method have a chance.

There will be many fake masters in this era, but only the path of liberation can lead to freedom. Therefore, those who claim to have achieved freedom through other means are all fake masters.

I'm referring to those who awakened after 1970. Apart from those who had already awakened in their previous lives, only the Liberation Method can achieve this after 1970.

A person who has awakened through other means will recommend the liberation method to you, regardless of how they awakened themselves, because the master knows everything.

Q: Even the ultimate method taught by Ramana Maharshi cannot achieve this?

Wind: Theoretically, the ultimate problem is the fastest, but in reality, no one on this planet can use it right now.

Q: What about Kriya Yoga taught by Yogananda?

Wind: Will not be free in this life. Kriya Yoga's requirements are too high; it belongs to Raja Yoga and is a comprehensive path.

The release method is the only simple and easy method in this era.

In the video above, Lester Levenson (The Sedona Method) has told his students many times that the Sedona method is the only one that is currently effective, and that most people who do not know the Sedona method will take a very long time to achieve freedom.

Q: If we don't use it to its fullest potential, then we are truly the most foolish people in the world.

Wind: You have no reason not to use the Release Method, whether it's towards awakening or achieving a better world; it's the most efficient method. Not only efficient, but also simple.

Because you will all experience lows, and when you're going through a low, it's easy to give up. If there's something that looks tempting at that time, you'll be drawn to it.

So what I want to emphasize is one thing I know: in this era, since 1970, in these 120 years, only the Liberation Law has been able to reach its end.

Giving up the release method is equivalent to giving up your freedom in this life, no matter what other spiritual methods you switch to.

Explanation of the 1992 Original Sedona Release Method course video
[2020.10.12]

Wind (Feng) : This (referring to the release method) is the original procedure used in the 1992 Sedona Institute video, the release method institute founded by Lester Levenson (The Sedona Method) Levenson.

Later, Hale Dwoskin and Larry Crane (Lawrence Crane) both established their own organizations. Because they couldn't teach the same thing, they both modified the method. However, the original process was indeed the most effective.

The original release method course was divided into four days: two days on the first weekend to learn how to release emotions, and two days on the second weekend to learn how to release desires. Therefore, there is no need to stay in the emotion release stage for too long; once you are familiar with it, you can try releasing desires.

The release method doesn't require reading books, and the videos offer virtually no theoretical explanations. They simply guide students through the release process. You'll naturally learn by following along, and you'll be amazed by the simplicity and effectiveness of this method.

Learning through case studies is the simplest method. The best way to learn how the process works is through hands-on experience. Observe how others do it, follow along, or have someone guide you; you'll learn quickly. That's why you'll see the Sedona Institute teaches very little theory, and the practical aspects are entirely guided by examples. The entire eight videos are dedicated to showing you how others perform releases.

[September 21, 2020]
The release method was indeed very simple at first:

identify the feeling. Feel the feeling. Could you let go? Would you? When?

The first few videos (referring to the first four videos) demonstrate the use of a workbook, including setting goals. The fifth video focuses on releasing desires. Without setting goals, you push your desires deep into your subconscious. Setting goals brings them to the surface, which differs from many people's understanding.

A superficial "lack of desire" is not true lack of desire; it is the result of suppressed desires. Well, you can find this emotion on the 1992 Sedona Method’s emotion chart PDF, and the basic usage of an emotion chart is actually very simple.

The preceding videos (referring to the first four videos) are actually for beginners. After becoming familiar with the release process, it's still necessary to trace back to the desire for control and the desire for recognition and release. That's what the course also says.

As I understand it, the previous course setup is actually designed to get you more in touch with your emotions, because most people tend to ignore their own emotions and have a strong instinct to suppress them. So, it uses several methods to help you notice your emotions.

For example, in the first lesson, Hale Dwoskin gave an example, saying that if you have certain peculiar habits, such as liking to eat, smoking, or playing games, there are emotions behind these. Before you are driven by these habits, release them first.

The second video talks about suppressed feelings and success, asking you to consciously recall when you suppressed your emotions, allowing your subconscious to surface. Why do they discuss success? Because people suppress a lot of emotions related to the theme of "success."

The next video will likely be about goals, which makes it even harder to avoid emotions. I remember many people saying they have no desires, but when asked, "Isn't there anything you want to achieve? Isn't there anything you want to change?"

He thought about it and realized there seemed to be quite a few. Upon closer inspection, he discovered that they were all driven by emotions, which is why the importance of a goal lies in bringing out those suppressed emotions.

This is what Lester Levenson (The Sedona Method) mentioned in the audio, so the first four videos repeatedly bring you into contact with the emotions in the corners, and the fifth video really delves deeper into the method, looking at the "desire" behind your emotions.

2020.12.20

Freedom requires no steps beyond the six steps – Wind, October 23, 2020

The Six Steps to Freedom
Step 1: You must want freedom more than you want the world.

You must desire freedom more than you desire recognition and control. Desire for recognition and control = the world.

Step 2: Make the decision to be FREE and stick with it.

Step 3: All feelings stem from the desire for approval and the desire for control; these are survival mechanisms. Release them.

Step 4: Continue releasing.

Step 5: When you are stuck, release the desire to change or control the feeling of being stuck.

Step 6: Each time you release, you feel more joyful, relaxed, and free from limitations. With each release, you will feel increasingly joyful, relaxed, and free from limitations.

Lester Levenson (The Sedona Method) : There are no stops in six steps.

Note: Because both Hale Dwoskin and Larry Crane later modified the wording of the six steps, the original version of the six steps cannot be determined. This version of the six steps is a translation of fragmented words spoken by Lester Levenson (The Sedona Method) in the advanced course "The Way" when discussing release, and is provided for reference.

December 2, 2020

"Chat history"

The six steps
Want freedom more than anything else.

Decide you can do the method and be free.

See all your feelings as expressions of three basic wants: the want of approval, control, and survival. Release the want of approval, the want of control, and lastly the fear of death.

Release continuously.

If you are stuck, let go of wanting to change the stuckness.

Release more and more and become happier and lighter, until you move beyond happiness into imperturbability and freedom.

Six steps
1) Wanting freedom above all else.

2) Decide that you can gain freedom through release.

3) All your feelings are manifestations of three basic desires (wanting to be recognized, wanting to control, wanting to survive). Release the desire to be recognized and the desire to control, until finally releasing the fear of death.

4) Continuous release.

5) If you feel stuck, release the "want to change" situation.

6) As you release more and more, you become happier and more relaxed, until you transcend the state of happiness and enter a state of tranquility and freedom.

Note by Yiman: This six-step version is found online and may be close to the original six-step version. It is for reference and understanding only. For actual practice, please refer to the version translated by Feng.

Again, the Six Steps are a key to everything.

To reiterate, these six steps are the key to everything.

"Chat history" "Chat history" "Chat history"

2020.12.31

"Chat history" "Chat history" "Chat history"

2021.1.11 "Chat history" "Chat history" "Chat history" "Chat history"

Excerpt from "The Road to Ultimate Freedom"

December 7, 2020

"Chat history"

2020.12.29

"Chat history" "Chat history" "Chat history" "Chat history" "Chat history"

2021.3.11

"Chat history" "Chat history"

2020.10.24

"Chat history" "Chat history" "Chat history" "Chat history" "Chat history" "Chat history"

2020.12.23

"Chat history" "Chat history" "Chat history"

释放所有感受你的心智安静你就到了 ——风 2020.3.13

Release all your feelings, quiet your mind, and you will arrive at Freedom. — Wind, March 13, 2020

"Chat history" "Chat history" "Chat history" "Chat history"

In Lester Levenson (The Sedona Method) Levenson's audio recording "Keep It Simple," he realized he wanted recognition, control, and security. However, in the first month, he only realized the desire for recognition (approval, love, validation), in the second month, he only realized the desire for control, and it wasn't until the third month that he realized the fear of death.

That's why he said that if he had six steps, he would have reached the finish line much faster, "You have six steps now, so you should be faster than me."

If you do it, it's simple. If you don't do it, it's impossible. Simple, or impossible.

Freedom in just a few weeks, or at most a few months.

—Wind, October 23, 2020

"Chat history"

You only need to follow the six steps for a week to reverse your strong past habits. Once you're free, you can move forward like a racing car. The key is to follow the process and implement the six steps. I don't have anything else to add.

Lester Levenson (The Sedona Method) Levenson's map provided a clear route; all you had to do was follow it.

I remember during the first week of release, every release was accompanied by a huge surge of energy.

Later on, I not only didn't need to sleep, but I also only needed one meal a day. By the second week, I didn't need to eat at all, and I even needed to run a lap around the overpass every day to burn off all the energy that kept pouring out. I only started eating again in the last few days.

—Wind, October 23, 2020

In the second week, the feelings will keep emerging and then leave, like waves.

But when I stop, I glance at the six steps and immediately know which step I went wrong, so the release is done immediately again.

The process hasn't changed; it's just become more straightforward and involves fewer steps.

I felt myself constantly on the six steps, and these six steps formed a huge driving force that kept the release going.

Insights occur frequently, and you may be led astray by them, but as long as you continue to remind yourself of the six steps, you will continue to release them and reach even higher peaks.

—Wind, October 23, 2020

The fear of death is the root of two great desires, all emotions, and thoughts. As long as the fear of death is not completely released, it will continue to develop the desire to identify with and control it.

Because people don't really want freedom, it's hard for them to be free; they stop at an extremely wonderful state.

But whether it's a beautiful dream or a nightmare, you're still in the dream. If you don't transcend the dream, you'll fall.

—Wind, October 23, 2020

Later on, the desire to survive (the fear of death) becomes quite apparent, and that is my primary target for release now. The desire for control and identification that lies above it has been cleared away to a very small extent.

Saying it's "released later" might sound like something very far in the future, but it's actually just a continuous release lasting one or two weeks. Don't extend it to a unit of "years," because it doesn't need to.

This time, there is only one goal: True Absolute Freedom.

—Wind, October 18, 2020

October 22, 2020

"Chat history" "Chat history" "Chat history" "Chat history" "Chat history"

March 16, 2021

"Chat history" "Chat history" "Chat history" "Chat history" "Chat history"

Q: If someone is very sincere about something but fails, will the guru extend a helping hand to them?

Lester Levenson (The Sedona Method) : An enlightened guru can offer the greatest help, but he cannot help you if you do not help yourself.

This is the most important point. If you don't help yourself, he can't help you.

He will join you and help you achieve the awakening you are ready for when you strive to help yourself.

Q: Will he help us?

Lester Levenson (The Sedona Method) : He will help you achieve this when you are ready to awaken. If you open your heart and accept the infusion of universal consciousness, it is because you are ready.

Of all the forms of help, the help from a guru is the greatest, because he has been there before and can guide you onto the same path.

—Chapter 32 Enlightenment—Letting Go of the Unconscious, The Path to Ultimate Freedom

"Chat history" "Chat history" "Chat history" "Chat history" "Chat history" "Chat history"

"Picture of Your Ticket to Imperturbability"

Image from page 90 of the English workbook (1992 Sedona Method’s Workbook PDF - available online).

By following these three steps, you will quickly achieve a state of calm and tranquility.

Simply release these three desires.

Let it continue and release immediately.

Allow the desire for recognition, control, and security to arise in your consciousness, and then immediately let it leave.

Make it a tool that you can do yourself.

You now possess everything you need to complete the journey and reach a state of tranquility. (The ticket to freedom is here.)

Let me make a key point: Don't be afraid of freedom.

Lester Levenson (The Sedona Method) often told his students not to fear freedom. From Lester Levenson (The Sedona Method) 's time to the present, almost everyone who uses liberty but doesn't push it to the extreme is afraid of freedom.

The reason you don't release your feelings is because you're afraid of losing them; you're afraid of dying, when in reality you won't.

Therefore, Lester Levenson (The Sedona Method) repeatedly emphasized: You will not lose anything, you will only lose your pain.

When you do those things, when you seek help from "masters," you should know that what you're doing may seem related to freedom, but it's actually just procrastination.

This includes organizing information about myself and sharing it online. When you avoid looking inward, you'll do things that are disruptive—anything but an inner release.

Your mind will tell you that it's good for freedom or good for the world, but that's just stopping you from letting go (an inner action).

If you stop releasing, whatever you do will be in the opposite direction. I keep emphasizing this: talking about freedom won't set you free; continuous release will.

You need to remind yourself: Are you on the six-step process? — Wind (Feng), March 11, 2020

Once you release your feelings, you won't have thoughts that are forced to drive you. You can freely choose to think what you want, and this will allow your world to present itself as you desire.

The world is merely a presentation, just a display screen. When you want to change the picture, smashing the screen won't help; only letting go will.

There's nothing outside, only your thoughts. You created that image, without exception. The image is merely a thought; it's nothing else.

When you clear your mind of feelings, you have no thoughts, and your mind becomes completely still. You will recognize yourself as an infinite being, and you will never lose this awareness again. You can freely put in feelings and thoughts, but you will no longer be manipulated by them; they will only be used for communication.

In fact, once you reach the astral plane, you will not see any matter, only bright, intense light. When you reach Samadhi and experience infinite consciousness, there are no feelings or thoughts.

Once you are free, you can decide to let your body complete its predetermined course, or you can leave directly; that is your choice, a completely free choice.

--wind (Feng)

On this path you will never lose anything, you will only gain more and more of what you truly want, until you have it all.

Aside from the bandages and pains we impose on ourselves, we discover that we never lose anything on the spiritual path.

You let go of limitations, you let go of pain, but you will never lose anything of true value or beauty.

You know, when you are infinite, you can retain the finite. You won't lose anything.

We worry about having to give up our bodies, about giving up our families, but that won't happen.

Those who are enlightened simply let go of their attachment to their bodies and families, freeing themselves from the constraints that attachment brings, and in their place, they are completely free.

(After you are free) you can do anything, but you will not disappear.

You will never be affected again, because you have attained undisturbed peace.

—Lester Levenson (The Sedona Method) Levenson

Q: I think your enlightenment came relatively easily because you didn't have many preconceived notions.

Lester Levenson (The Sedona Method) Levenson: Yes. I was very lucky because knowing too much about this subject is an obstacle. The ego substitutes intellectual knowledge for real direct immediate experience. So I was really, really lucky that I knew nothing about it before.

Q: People think it's difficult, but you didn't know it was difficult at the time.

Lester Levenson (The Sedona Method) : Yes. But saying that can help you see the barriers you need to overcome with your intellectual knowledge. My experience might inspire you to go down that path.

I said: Don't believe anything. Start from scratch. Build your knowledge on a solid foundation of experiential understanding, step by step. Everyone must go through this process.

Q: You can't take away other people's experience?

Lester Levenson (The Sedona Method) : Yes. You can learn from hearsay, but the only useful thing is what you experience for yourself.

Take driving as an example. If I say I've read books on how to drive, and that I already know how to drive, do I really know how to drive? No, unless I've actually driven a car, I won't know how to drive. The same principle applies to this road; we must experience everything for ourselves.

"Chat history"

About the six steps
Hale Dwoskin describes the six steps in his book as follows:

"The Lester Levenson (The Sedona Method) Levenson’s Golden Six Steps is a highly concise summary of the Sedona Liberation Method. Lester Levenson (The Sedona Method) created the concept of the 'Golden Six Steps' in 1974 to summarize the entire process of liberation. At the time, he was working with a small group of people on the theoretical research of the Sedona Liberation Method, training them, systematizing the teaching of the Sedona Liberation Method, and exploring methods for self-studying the Sedona Liberation Method."

The concept of the "Golden Six Steps" suddenly came to his mind, and he immediately wrote it down on a bookmark tucked inside the book he was holding. This concept has remained largely unchanged since its inception, classic and perfect.

Practicing the release method by following the six golden steps is very helpful. Many people write these six steps on a small piece of paper and carry it in their wallets, or even put it on their daily to-do list. You can also stick it on the wall in front of your desk or set it as your screensaver. In short, any way that can remind you to release anytime, anywhere will do.

I also suggest that when you focus on practicing the release method, you have a set of the six golden steps in front of you so you can rescue yourself if you get stuck. As I said before, these six steps represent the core and essential part of all the exercises you've done or haven't done.

[2020.9.17] Wind: According to Lester Levenson (The Sedona Method) , all the knowledge needed for the release method is in the six steps. You just need a simple and direct path, and then go on without hesitation.

Therefore, you can look at anything that encourages you to continue releasing, and you should be wary of anything that makes you stop releasing. Once I stopped releasing, I knew I was wrong, or at least not on the right path. No matter how sacred the packaging, nothing can stop you from progressing.

My general viewpoint is this: simply put it into practice, and the truth will unfold before you; it doesn't need embellishment from this side of the world. No matter how many ways you describe it, it won't truly belong to you until you experience it.

[2020.9.30] Wind: Lester Levenson (The Sedona Method) likes to use the simplest language to express those difficult concepts, so when I do translation, I try to use everyday language and avoid using big words. I can't find the original version of the six steps. Lester Levenson (The Sedona Method) didn't talk about the six steps in one go. He just mentioned them in a scattered way, or mentioned "six step". But if I put them together, it's probably close enough. I'll try to retranslate it using his original words.

Step 1: You must desire Freedom (capital F) more than you desire the world.
(You must desire freedom more than you desire recognition/approval/validation and control. Recognition and control = the world.)

Step 2: Make the decision (highest priority) to be Free .

Step 3: All feelings stem from the desire for control and the desire for approval; these are faulty survival mechanisms. Release them.

Step 4: Continue releasing.

Step 5: When you get stuck, release the desire to change or control the feeling of being stuck.

Step 6: Each time you release, you feel more joyful, lighter, clearer, relaxed, and free from limitations. With each release, you will feel increasingly joyful, relaxed, and free from limitations and more at peace.

Okay, here are the six steps I took to piece together Mr. Lester Levenson (The Sedona Method) Levenson's scattered words, for your reference.

[2020.9.30] Wind: Regarding the knowledge aspect, we only need to know the six steps and the release process. The rest is about continuous operation and experience. If there are disagreements on conceptual matters, put them aside for now and try releasing it in practice.

Feng Tan's Six Steps: Step 1
Step 1: You must want freedom more than you want the world.

You must want freedom more than you want the world (approval and control). (The desire for approval and control equals the desire for the world.)

Lester Levenson (The Sedona Method) : Yes, that was the first step, and the first step in the method, wasn't it? You have to want freedom more than you want the world.
Let me rephrase it slightly, but this is indeed how it originally came about. Because it seemed to have no real relevance to people, we modified it to "You must want freedom more than you want recognition and control," since recognition and control are synonymous with the world. But I think it's better to say "You must want freedom more than you want the world."
If you do that, your next action will be to turn your gaze away from the world, focus back on yourself, do what is necessary to detach yourself from the world, and allow your infinite existence to simply exist here and now. So the first step is that you must desire freedom more than you desire this world.
—Excerpt from The Way Part 1

Q: How can we change direction and truly achieve the first step at the experiential level?
[2020.11.17] Wind: **The way to change direction in the release method is by constantly confirming your gain. You will want to release again if you gain benefits from releasing.**

For example, if you have an exam today and you have a history of successfully passing it through diligent study, you will study hard. However, if you pass the exam through a form of self-liberation, you will then seek self-liberation.

You need to make sure that all your gains come from letting go.

Get everything by releasing only. It's important to gain benefits initially, allowing those gains to support you towards even greater gains. Simply put, you only turn around and take the first step when you see the world as equal to suffering and all happiness as originating from within. As long as you believe happiness exists in the world, you will stop to pursue it.

If you frequently listen to the audio and watch the videos, you'll likely see Lester Levenson (The Sedona Method) asking two questions: one is "Have you ever experienced an inner picture change that immediately translates into an outer one?", and the other is "Have you discovered that all happiness comes from within?"

You only take the first step when you truly discover this. In classical texts like the Agamas, it's described as seeing suffering and seeing the cause of suffering. But when Lester Levenson (The Sedona Method) says it casually in plain language, you'll overlook it.

So changing direction isn't about shouting "I want freedom," but about gradually confirming that your gain comes from liberation, and there's nothing outside of those six steps.

You can't just resist or hate the world; that won't help. Unfortunately, when most people cry out for "freedom," they are actually suppressing their hatred of the world. But hatred and attachment are two sides of the same coin; they are two directions of desire.

It only works if you truly take the first step at the experiential level. Through continuous release and confirmation of your gains, confirm the source of your happiness.

Okay, let's release this, from gaining a little benefit to gaining all the benefits. There's nothing else to say.

[December 3, 2020: Only when you see that happiness originates entirely from within will you turn towards a different path]
Wind: The main thing is to achieve the first step. Once the first step is achieved, everything else will be achieved. The main thing is to completely change the direction of the flow.

You haven't noticed another first step: wanting freedom more than wanting control and identification. You can want control and identification, but you want freedom more than they do.

I shared Lester Levenson (The Sedona Method) Levenson's explanation of "entering the mainstream":

Lester Levenson (The Sedona Method) : Yes, that was the first step, and the first step in the method, wasn't it? You have to want freedom more than you want the world.

Let me rephrase it slightly, but this is indeed how it originally came about. Because it seemed to have no real relevance to people, we modified it to "You must want freedom more than you want recognition and control," since recognition and control are synonymous with the world. But I think it's better to say "You must want freedom more than you want the world."

If you do that, your next action will be to turn your gaze away from the world, focus back on yourself, do what is necessary to detach yourself from the world, and allow your infinite existence to simply exist here. So the first step is that you must desire freedom more than you desire this world.

—Excerpt from The Way Part 1

(The following quote is from his post on November 16, 2020.)

Wind: If you take the first step, you'll fall into the last five. Lester Levenson (The Sedona Method) certainly said that. You can compare the ancient and modern expressions (referring to Lester Levenson (The Sedona Method) 's quote above and the two passages from the Agamas below).

"Venerable Sir! What is meant by 'clarity'? Venerable Sir! What is 'clarity'? What is 'following clarity'? Bhikkhu! The knowledge of suffering, the knowledge of the origin of suffering, the knowledge of the cessation of suffering, and the knowledge of the path leading to the cessation of suffering—this is called 'clarity'; and this is 'following clarity'."

The cause of suffering is the origin of suffering. Knowing suffering, knowing the cause of suffering, knowing that suffering can be extinguished, and knowing the path to the cessation of suffering—this is the first turning of the Four Noble Truths. This knowledge is called "clarity," which is like turning on a lamp in a room. At this moment, the "Noble Eightfold Path" will immediately appear before you, the wisdom of following the path to the cessation of suffering.

"Noble disciple! Contemplate suffering, the origin of suffering, the cessation of suffering, the path to the cessation of suffering, and the path to the cessation of suffering. Contemplate the undefiled aspects of the Dharma, and through selection, discrimination, inquiry, awareness, wisdom, enlightenment, and observation, this is called right view. This is the noble view, the transcendent view, the undefiled view, the non-attachment view, the right cessation of suffering, and the turning towards the end of suffering."

Every choice, distinction, inquiry, awareness, cunning, enlightenment, and observation you make will naturally turn towards (this is called turning towards the extreme of suffering), aligning with the state of non-outflow. "Non-outflow" is an ancient translation, meaning perfect and without flaw; you will no longer pursue anything else.

Imperfect happiness (with flaws and shortcomings) is the stage from mindfulness to investigation of phenomena in the seven factors of enlightenment. In the six steps, it is the first and second steps.

However, no school of Buddhism knows about this now, and any attempt to find an explanation of the Seven Factors of Enlightenment in any school of Buddhism will yield incorrect results. Lester Levenson (The Sedona Method) , on the other hand, explains it very clearly in plain language.

Simply put, you will only turn around and take the first step when you see the world as equal to suffering and that all happiness comes from within. As long as you still believe that happiness exists in the world, you will stop to pursue it.

If you frequently listen to the audio and watch the videos, you'll likely see Lester Levenson (The Sedona Method) asking two questions: one is "Have you ever experienced an inner picture

change that immediately translates into an outer one?", and the other is "Have you discovered that all happiness comes from within?"

You only take the first step when you truly discover this. In classical texts like the Agamas, it's described as seeing suffering, seeing the cause of suffering. But when Lester Levenson (The Sedona Method) says it casually in plain language, you'll overlook it.

If you retain the possibility of seeking happiness in the world, you won't take the first step, because you'll decide to go wherever you think you can find happiness. All happiness comes from within, but you really need to discover this for yourself; you need to experience it. You can't just resist the world, hate the world; that won't help.

[November 17, 2020: The first step of the six steps corresponds to the Buddhist concept of "entering the stream" / stream-entry]
Wind: Why do you pursue happiness in this world? Because you mistakenly believe, based on your experience, that happiness exists in the world.

Therefore, Lester Levenson (The Sedona Method) makes you realize that the world is miserable. Fully experiencing this will develop an wisdom that the Buddha called "seeing suffering," the wisdom of seeing suffering. Then you will see the cause of suffering: the world is painful because of your attachment and hatred (attachment and hatred are two directions of your desires, namely the three wants: security, recognition, and control). Once these are extinguished, your suffering will completely disappear, and all happiness will reside within you.

This understanding, this wisdom, is what the Buddha called the wisdom of the origin of suffering and the wisdom of the cessation of suffering. Knowing that the world is suffering, knowing how suffering arises, and knowing how suffering can be extinguished—this constitutes correct observation, which the Buddha called "right view," or "clarity" and "noble wisdom." (Knowing suffering, knowing the cause of suffering, knowing that suffering can be extinguished, and knowing the path to the cessation of suffering—this is the first turning of the Four Noble Truths, which is attaining stream-entry.)

Guided by right view, all eight parts of the path are presented before you, which the Buddha called the "Noble Eightfold Path," and the direction begins to change. In the six steps, this is the first step, so the six steps begin as a guide.

Here, every choice, distinction, inquiry, awareness, cunning, enlightenment, and observation you make will naturally shift, your entire being turning in the direction of liberation, corresponding to undefiled thought. "Undefiled" is an ancient translation, meaning perfect and without flaw. You no longer seek happiness in an imperfect world, thus your whole being...

Naturally, one changes direction with each choice.

Therefore, reaching the first step of the six steps, which is actually what Buddhism calls the first stage of enlightenment (Sotapanna), the stream-enterer stage (Stream-enterer stage), the stage of liberation through wisdom, means entering the stream of sainthood. You will naturally sever the three fetters:

The first knot is the knot of doubt, because the entire path is laid out before you, so you have eliminated all doubts.

The second knot is the knot of self-view. Because of the flaws in the world, you will not look for "me" anywhere, and you will not think that the body is "me".

The third knot is the knot of shamanism, because you see the source of everything, you no longer have the idea that rituals or external forces are effective, nor do you have the idea that they can lead to the end.

At the same time, the karma that could have led you to lower realms may be completely cleared. This is the result of completing the first step; the remaining five steps will naturally fall into your experience.

Besides in "The Way," Lester Levenson (The Sedona Method) 's description in other audio recordings of "taking the first step, and every action you take will tend toward freedom" is the same.

It's perfectly normal to have doubts before truly entering the six steps; these are recurring. Because you won't truly eliminate doubts until the path is revealed. After the path is revealed, faith is established—an ancient translation of which is called indestructible pure faith—which is essentially the attainment of the second step.

[2020.12.11 Only by continuously releasing and connecting with infinite consciousness, and feeling that it is the only source of happiness, can one fully turn towards it.]
Wind: When Lester Levenson (The Sedona Method) arrived at Samadhi, he didn't know that Samadhi existed, so whether you know the concept of Samadhi or not doesn't affect your arrival there.

What I have repeatedly stated is that Nirvana Kapa Samadhi is actually the complete attainment of the first step of the six steps.

Why? Because you will only fully achieve it the moment you come into contact with infinity.

By continuously connecting with the infinite through release, you will suddenly discover that those seeds no longer have any effect, and all your motivation to seek happiness elsewhere disappears. Because you have discovered the sole source of happiness on an experiential level, the seeds will no longer be effective.

If you don't come into contact with infinite consciousness, you will always feel that there is happiness in the world.

As long as you feel there is happiness in the world, you can turn your attention back to the world; it's that simple.

Lester Levenson (The Sedona Method) : I won't give you any more guidance right now. I've already given you too much. How do you feel about what I've said? How do you feel about what I've given you so far? These are the key points:

The first one is that you want freedom more than you want the world.

The second is to release all the joy from within you. The next is to decide to be free and do it. The next one is to directly release the fear of death—this is the most difficult one for you because you feel that if you release it, you will die.

—Excerpt from THE WAY Part 4

The first lesson is that you must desire freedom more than you desire the world. Therefore, you should obtain all happiness from within yourself, simply by releasing it.

—Excerpt from THE WAY Part 2

Wind: Obtain all happiness from within yourself, do it completely, and that is the attainment of Nabikapa Samadhi.

Lester Levenson (The Sedona Method) spoke so plainly that people would overlook his meaning.

Before you completely release your mind, you will have a preview of infinite existence. That is, although you haven't completely released the entire mental process, there will be moments when the mind retreats into the background. At this time, your mind is completely still, temporarily. Thus, you can experience infinite existence in this moment, have a preview of it, which can greatly increase your yearning for freedom.

Because you will find that no matter what you gain in the world, it is not even a fraction of that happiness. Every moment in the world is more agonizing than that state.

After this, your release will be different. You will no longer need to remind yourself of the six steps, because in the first step, every decision you make naturally leads to freedom. The release simply cannot stop, and you will frequently enter samadhi, frequently come into contact with infinity, and each time it will take away many of your desires.

As I mentioned before, there are methods to achieve Nirbhabhava Samadhi, but one's habits are somewhat impaired, thus requiring more time to release karma. Therefore, Lester Levenson (The Sedona Method) spent three months exploring methods for releasing karma.

If you don't use the release method and simply burn away karma by entering infinity, it will take even longer.

In spiritual circles, there's a saying: "Practice begins after enlightenment." Understanding and maintaining awareness, with practice corresponding to understanding—this is actually a Zen concept. Because Zen is an intellectual method, maintaining awareness requires using infinite consciousness to correct your habits in every aspect of life, recognizing that you are not the actor, but rather your infinite existence acting through you. This process is the process of releasing karma.

The release of karma only occurs when you realize that you are not the actor (doer), and cannot happen through the action itself.

Roller: Only those who have truly attained sainthood are considered enlightened.

Feng: Of course. Buddhism makes a more accurate distinction in this regard. Before reaching the Stream-entry stage, regardless of one's level of supernatural powers, one can only be called an ordinary person, remaining within the realm of ordinary people.

After the pre-flow, comes the flow of saints, the holy disciples.

The beings in the Desire Realm, the Form Realm, and the Formless Realm are all ordinary beings.

[November 14, 2020: The desire for freedom is not based on a hatred of the world]
Wind: Lester Levenson (The Sedona Method) said that feelings of disgust (aversion of the world) are often suppressed more deeply.

Both aversion to the world and attachment to the world are forms of wanting the world. Therefore, in terms of releasing one's goals, you must actually do it.

If you can't achieve your goal, then there must be a "I can't" process suppressed deep inside.

Therefore, when Lester Levenson (The Sedona Method) emphasizes "getting everything through liberation," you need to actually do it, rather than replacing it with a restrictive concept.

(Roller then quotes a passage from "Get High to Release")

Lester Levenson (The Sedona Method) : It’s hard to see aversions to the world. Your attachments are obvious, and you’ve been chasing them, but aversion keeps you out.

Therefore, when you pursue a goal, you will hear things like "Oh, I'm afraid," "I can't," and all those other things.

So, bring your aversion to the world to the surface and then you can let it go. If you're not aware of this, you won't be able to see or deal with it; therefore, achieving success in the world can bring out your negative programs and thoughts.

The only reason the world cannot provide you with rich and abundant services is because you have the opposite idea, but they are suppressed (repressed emotion in the Subconscious mind).

Strive to make the world a better place, let the opposing feelings surface, and then release them. Because if you can't succeed, it's because you're clinging to programs that disappoint you while ignoring them.

Wind: For every attachment, there will be an aversion; attachment and aversion appear in pairs.

Aversion is a level of desire, as mentioned in "The Right Path," which discusses desire (attachment) and aversion.

The Sedona Method 1992 workbook PDF contains "want" and "don't want." What you want is covetous, and what you don't want is abhorrent.

But they are both a kind of "want", just two different directions.

[November 17, 2020: Use goals to bring out suppressed feelings, and by releasing them, confirm that all your gains come from your infinite inner self. Only then will you move towards freedom and achieve the first step.]

Wind: If you have something you want, go for it. That's what Lester Levenson (The Sedona Method) taught you. The more you acquire, the more you discover the true source of happiness. When you truly achieve that, you don't even need to think about whether you want freedom or the world; every action and choice you make will naturally tend towards freedom.

However, when you still retain the possibility that "there is happiness in the world," you will not be able to achieve it. You will subconsciously look for happiness elsewhere, which constitutes your goal. You need to use this goal to outline the process and achieve the goal. Only then will you find that the process has been working on you all along, and only then will your direction truly change.

If you suppress it, it will keep affecting you, and you will never be able to take the first step.

The first step is not just a slogan; the six steps are a perfect map. You need to confirm what you have gained through release until you discover that all happiness comes from one thing—infinite existence, and discover, as Lester Levenson (The Sedona Method) said, that the world is completely miserable.

When you achieve your goal, you might find that you haven't gained the happiness you imagined. At that point, you'll set your sights on the next goal, the next desire for the world. When you achieve that too, you'll find that you still haven't found the happiness you're looking for, so your desire will move on to the next goal yet.

You will keep rising, constantly confirming the source of happiness, until you experience it.

The source of all happiness is when you "quiet your mind and allow the infinite within to manifest more." Your direction will change, and that is when you have completely completed the first step. Freedom then becomes your sole goal.

Next, as Lester Levenson (The Sedona Method) said, you'll automatically fall into the last five steps, and that's it.

[November 19, 2021: Once the first step is truly achieved, there will be no backsliding.]
Wind: No longer tempted by self-consciousness, completely inclined towards freedom. This is the first step of the six steps, which in yoga they call Nirbhakkapa Samadhi, the beginning of the real work.

If you don't reach this point, you might regress; if you do, you won't regress. Truly reaching the first step prevents you from sinking. Entering the stream (pre-stream), there is no more regression.

Insight into the source of happiness will get you to the first step. After that, every decision you make is inward, a liberation from your constraints, a step towards your true being. The most crucial thing is realizing that you're used to struggling to obtain happiness from the world. You need to see that this is foolish, let go, and then obtain it effortlessly, making it your norm.

Tables are a great tool, and I recommend that you use them (referring to the release table in the workbook). I strongly suggest using the target table, and I also recommend adding a record of the failure.

You have to discover your ability to achieve each goal, you have to eliminate your failure process, and the prerequisite for eliminating it is to face it and allow it to surface.

If you truly take the first step, every choice and action you take will naturally tend towards freedom, and then you will decide to be free.

Otherwise, why would Lester Levenson (The Sedona Method) and Kam say that once you reach the first step, nothing can stop you, because the first step is Nirbhabhava Samadhi, where there is no turning back, and even the seeds are no longer effective?
—Wind, December 3, 2020

[November 28, 2020: How to quickly reach the first step]
Feng: I have come to a deep understanding of the meaning of "stream-enterer" in the Agamas. When you have fully achieved the first step of the six steps, every inclination and choice leads to freedom.

The wisdom of seeing suffering is the precursor to the first step. You will see that the direction of the world is suffering, while the direction of freedom—infinite existence—is the only source of happiness. You will then spontaneously stop all attempts to find happiness by crashing and bruising yourself in the world.

Q: How can we quickly and empirically achieve the first step, namely the pre-flow stage?

Wind: Implement the six steps. The sixth step is the easiest to overlook, but it is the key to achieving the first step.

Because you are actually seeking happiness in the world at an experiential level, you should practice Lester Levenson (The Sedona Method) 's favorite teaching: get everything by releasing only. Every time you want something, you achieve it by releasing, and that gain will make you want to release even more.

Continuously confirming your gains will allow you to continuously release stress. Until you find yourself still unhappy even as you achieve your goals, you will "discover" on an experiential level that nothing can truly bring you happiness.

Immediately, you will realize the sole source of happiness, and at that moment, a change in the flow of life will occur, a complete change in the direction of your life; you will be completely...

The direction has been completely reversed, and this is the first step that has been fully achieved: wanting freedom more than wanting the world.

Then, just as Lester Levenson (The Sedona Method) said, they will keep falling into the last five steps.

Achieving the first step fully requires pre-flow, but you cannot achieve pre-flow if you do not actively utilize the first and second steps. All six steps require your active implementation; once you have fully achieved the first step, the remaining five steps will guide you.
Therefore, the most practical teaching for you is Lester Levenson (The Sedona Method) 's most recommended teaching: get everything by releasing only.

Everything means everything. You get everything you want simply by releasing, which also allows you to follow the six steps.

—Wind, December 16, 2020

[November 20, 2020: Feng (Wind) recounts how he achieved the first step]
Wind: You can release anything; make it your experience. During my retreat, I also achieved many goals. However, I didn't use a goal table; I just listed what I wanted to achieve and kept releasing it. Afterward, I found that I had achieved most of them.

Roller: Did you take the first step when you went into seclusion?

Feng: Later, the six steps were confirmed. When the six steps were confirmed, I knew that something had completely changed. Later, I suddenly realized that it was the stream-entry in the Agamas. After reading the Venerable's explanation, I knew that it was also the Nirbhabhava Samadhi in Yoga.

Confirmation is the first step. Only after achieving the first step can you dispel doubt, and only dispelling doubt can be called "confirmation." The entire path will be presented before you, and you will directly know how to reach the destination—a direct knowledge that requires no thought. Then you will discover that every action you take cannot go against freedom; this feeling of changing the flow is very clear.

I am Infinite: How did you suddenly confirm the six-step method?

Wind: You mean you know all six steps directly?

I am Infinite: Hmm, how long has it been continuously released?

Wind: I released it for less than a week, and it continues to release.

I am Infinite: Will I remain in seclusion for a week to release my pent-up emotions?

Wind (Feng 风) :
Well, my continuous release wasn't about sitting there forcing myself to release; I wrote down a lot of goals on it, and my mental activity was a way of verifying them.

Here's what happened: I did a release, and it felt great. So I said, "Let's release again, will it feel even better? Let's test step six." Then I got stuck, so I said, "Let's test step five, let's release and see if it gets better." And wow, it was smooth again! I was so happy, so I released again.

So the whole process was actually quite interesting; it wasn't the kind of arduous meditation that many people imagine. After a few days of continuous release, I was

already feeling very happy, and at that point, insight naturally emerged, and I directly knew what the sole source of happiness was (within myself).

Pain is the limitation of your infinite existence; when you cover it with feelings, that is pain.

The moment this realization occurred, I immediately felt something change. The releasing became very proactive, without the need for any paper goals to entice me. It was just continuous releasing, and then I reached the point I mentioned, where my entire mind suddenly detached, and I felt all the energy I was using flow inward. In that instant, I felt my whole body and mind turn inward. Then, all the subsequent steps became clear.

I thought those experiences were individualized, so I didn't go into detail about many of them.

For example, when I relieve physical stress, I suddenly relax completely and straighten up.

Now I know that this is inevitable, because it is a prerequisite for entering Samadhi, and one of the first few steps to reach Nirbhabhava Samadhi.

When you reach Nabikapa Samadhi, you have completed the first step of the six steps. Completing the first step will automatically lead you into the next five steps. Before that, you need to constantly verify the six steps to ensure you are on your way to the first step.

—Wind, November 26, 2020

I'll explain a very simple first step.
When you want to talk to someone, assuming you have a desire for recognition, at this moment you stop releasing, and at this moment, a desire for recognition is at work with you.
If you remind yourself in the first step that you want freedom more than you want recognition and control, you will be able to bring that desire for recognition (approval) to the surface.
Otherwise, you'll speak up and let that person who wants to identify stay inside and operate on you.
Therefore, try to understand the six steps thoroughly so that you can continue to release the energy.

—Wind, October 24, 2020

The first step is to want freedom more than you want recognition and control. If you can't do that, many feelings won't even surface. If at this moment you want control and recognition more than you want freedom, you won't release them.
Because the desire for freedom doesn't outweigh the desire for control and recognition, you suppress it and won't let it out.
You will only allow freedom to surface if you desire it. So make sure you take the first step.

If you want freedom, you will decide to do it; you will allow it to surface rather than let it stay inside and operate on its own.
Allow yourself to become aware of your current feelings, whether they are a desire to control or a desire to identify, and let them go.

—Wind, October 24, 2020

"Chat histroy"

"Chat histroy"

"Chat histroy"

By following the six-step release method, you can reach a very high state within a week, even entering Nabikapa Samadhi. If you drag out the process, you are definitely not within the six steps. Lester Levenson (The Sedona Method) tells you that one release is equivalent to several months of meditation, and one release only takes a few seconds; you only need a few seconds to achieve the same effect as months of meditation.
This method is extremely effective. You can look at the six steps to see if you're in it. If you are in the six steps, your release will be continuous, and your pleasure will continuously increase.

—Wind, December 16, 2020

This is very simple and easy.
All you have to do is make a choice.
When you want freedom
When you decide you want freedom more than anything else in your life—and I mean everything, relationships, wealth…
When you want more freedom than you want these things
You will get it soon.
Moreover, when you see that the only reason you want freedom is to have it, this will help you make a quick decision.
But you must keep it simple, just start doing it, and eliminate mental activity by releasing your feelings.
When you do this, you are in the highest state of love and abundance, which is your natural state.

—Lester Levenson (The Sedona Method) Levenson

My records

I've decided to pursue freedom, and I'm going to do it. This decision became crystal clear yesterday when I was released. My current state is something my past self could never have imagined, but I know it's not the end yet.

I operate at the level of "knowing" for more than 70 to 80 percent of the time, simply "knowing," without needing to mobilize any "knowledge" or "beliefs."
My mind is working much less than before. I see what Lester Levenson (The Sedona Method) meant when he said, "All happiness comes from within." When we try to find happiness in the world, we create a sense of scarcity, which drives many feelings and thoughts.
What we call finding happiness in the world is merely a temporary mental stillness achieved by telling ourselves, "I have achieved my goal." Mental stillness = happiness. Because the only source of happiness is existence itself, and the mind is the only cover over infinite existence.
Go do it, I know. Freedom will be within months or weeks. This time it's not "I believe," but "I know," and I see the whole picture clearly.
By following these six steps, you can achieve this.

—Wind, October 18, 2020

Now, because the motivation for that first step is too strong, I spontaneously enter a state of release, and I am pushed to release, so it is difficult for me to descend to a state where I can guide others.
Because once you continue to release your emotions, your mind becomes very quiet, and you can no longer see others as things outside of yourself. In this way, you can't see the other person as problematic.
Re-establishing the perception of others as separate entities requires considerable effort. If this is not done, feelings will continue to ascend, and as this ascends, duality will disappear.
Keep it simple, follow the process, keep it simple, sweetheart. This is what Lester Levenson (The Sedona Method) calls the kiss (KISS) principle. Keep it simple, Sweetheart.

Lester Levenson (The Sedona Method) says it's very simple, but what people keep doing is making it highly complicated. We can use many language systems to discuss the same thing, and we may transform many expression paradigms, but those are not necessary.
What's necessary? Learn the release process and the six steps.
This is all the tools and map you need on your path to Freedom.

—Wind, October 23, 2020

Feng Tan's Six Steps Step 2
Step two: Make the decision to go freely.

[October 23, 2020: Once I've made a decision, I'll do it immediately.]
Wind: The decision to be free is not a prayer, not a suggestion; a decision is a decision. It's like deciding to walk from your seat to the door. Once you've made the decision, you'll do it immediately.

[October 23, 2020: Your decision will take you where you want to go.]
Wind: The first step is wanting freedom, the second step is deciding to be free.

If you decide to do something just because it feels good or to achieve a certain material goal, then you'll stop once you get it.

If you decide to be free, you won't stop until you reach it.

Because of what you want and what you decide, you will take yourself there.

[October 24, 2020: Decided to achieve freedom through release]
Wind: The second step is simply to make a decision, to decide on freedom, to decide to use this release process to achieve freedom.

Sometimes you hesitate and wonder, "Should I release it?" or you might consider other methods, such as awareness or Self-inquiry. As long as you don't decide to use the release process to achieve freedom, you will keep wavering like this, and you won't be able to continue.

Both wanting freedom and deciding to be free are things that can be done directly.

just want it more, just make the decision.

When something tries to control or identify with you, it will surface once you're certain that releasing it is better than letting it stay inside.

For example, if you want to play a game, and there's something in the game that wants to control you, and you feel that releasing that desire to control is more important than trying to control it, then you've achieved the first step, and it will emerge and allow you to release it.

Wanting control and recognition equals wanting the world, which means moving in the direction of restriction, and there is no freedom in the direction of restriction.

"Chat histroy"

[January 2, 2021: Everyone can decide to achieve freedom at any moment; this is complete free will. There is only one thing you have free will over: choosing freedom or being bound.]
Lanruo: Was Lester Levenson (The Sedona Method) 's awakening in this life also predetermined?

Wind: Awakening is the only thing that cannot be predetermined. You have no free will over anything else.

You have free will over only one thing: the choice to identify with your body or with infinite existence. You have no free will over anything else. Every thought you have is driven by past

programs, including what you want and what you dislike, depending on the tendencies of your programs.

There is only one thing that is complete free will—that is, at any time, you can identify with your infinite existence.

Release is the means.

FREE: So, should we also encounter the release method as a default setting?

Wind: Of course. You can't encounter the liberation method without very, very good karma. When you reach Nabikapa Samadhi, every one of your lives will surface. Then you realize that in every single thing, you are not acting; you have always been infinitely existing. These later things don't really need to be explained, but I still want to emphasize the six steps and implement them.

To fully complete the first step, continuous release is required. All six steps must be carefully considered. However, if your willpower is strong enough, you can achieve the first step in an instant simply through desire.

Everyone is free, as long as you do it.

If you start fast but stop halfway, you won't be free. Follow the six steps to the finish line; consistency is essential.

Yitian: Deciding on freedom is deciding on release. Does deciding on release require first seeing through the mind as the only obstacle to freedom?

Wind: A decision is a decision. You can release your emotions now, or you can escape them by playing on your phone (TikTok, etc), but you've decided to release them.

Once you've taken the first step, all you need to do next is make one more decision: decide to be free. Don't try to break through using any mental methods; just practice with the videos. I did a period of continuous release two years ago, for a week. At that time, my mental agflap (AGFLAP) was almost completely cleared, and I was in a very comfortable state, with the world around me displaying unprecedented harmony.

Then, I didn't do any release for a full six months. Then those agflaps came back. I even forgot how to release my emotions and desires. I was stuck for a long time, which is why I joined the group to communicate.

Later I discovered that the people in the group seemed unaware of Lester Levenson (The Sedona Method) 's later audio and the original...

The existence of the original version of the release method led to the translation of two articles: "The Way" and "Lesson from Original Sedona Method 1992".

During the translation process, I reviewed the material myself and remembered the key points. So I continued to work on it, remembering the lessons learned last time, and moved forward one step at a time.

Never stop before you reach the finish line. Because once you stop moving forward, you're going backward. Because you haven't completely released the desire for control and identification, as well as the fear of death, the roots haven't been severed, and branches and leaves will slowly grow back.

There is no such thing as standing still; once you stop moving forward, you are moving backward.

"I'll do it later" is a trick of the mind. Once you use the future tense, your mind will keep it in the future (which is a mind projection - not real)

Doing it later means never doing it.

Very few people in this era are inclined toward freedom.

Feng Tan's / Wind’s Six Steps: Step 3

Step 3: All feelings stem from the desire for approval and the desire for control; these are survival mechanisms. Release them.

[2020.10.18]

Wind: The third step is that all your feelings are driven by a desire for control and acceptance. You have feelings every moment, and the whole world you see is about controlling and accepting them. You're on guard 24/7, trying to prevent the fear of death from surfacing. The mechanism of this defense is the desire for control and acceptance.

[2020.10.23]

Wind: The third step is "All feelings want to be controlled and identified with, release them". All feelings means all feelings. You must have feelings right now. They must want to be controlled and identified with. You can release them.

Before letting go becomes a habit, follow the process; don't just be aware of it.

[2020.10.24] Wind: As soon as you recognize the desire to be recognized (approval) and the desire to be controlled (or desire for control), you will immediately have a natural tendency to let it go, and it will dissipate before you even have time to ask.

Q: It leaves as soon as I notice it, sometimes it does, sometimes it does.

Wind: So, use the process. **Don't use your own invented "just awareness," it won't work. The process is already very simple: allow yourself to be aware of the feelings, be aware of whether it's an attempt to control or identify with them, and then let it go.**

If you try to skip the process, it won't work. It might work once or twice, but it won't always work because the inertia of the mind is very strong. If you don't use this technique, your repressed habits will pull you along.

The release process is not in line with human habits, so you need to consciously use the process from the beginning until you reach a point where the process will guide you.

[2020.10.22] Question: Wind, when you release something to a certain extent, do you release it step by step through a process like you do, or do you leave as soon as you sense any desire for it, without needing to ask any more questions?

Wind: floats up and out, like waves appearing and then disappearing. Once released, the momentum becomes very strong; as long as you make the decision to release, it will carry you, and you won't need to exert as much effort as before.

[2020.12.30] Wind: Once you've been consistently releasing, questions become superfluous. However, in the beginning, questions are still needed to guide you.

"Chat"

[October 23, 2020: **The key to release lies in the release process and in continuous release. Do not confuse it with awareness and observation in other methods**.]
Qingxi: Wind (Feng) simply makes you aware of the desire to release this tendency directly. Is it feasible to operate without discerning whether the desire stems from a need for validation or a desire for control? If not, why?

Wind: **You can only release it when you are clearly aware of it. When it comes to the surface, you will be directly aware of it, and then there will be a natural tendency to let it go.**

Yitian: The key to release is still the ability to perceive, right?

Wind: No, it's the process. No matter how good your awareness is, if you try to be aware of something else when you should be releasing what you want to control within the process, you'll get stuck.

Mingkong: Do you usually release your feelings and emotions when they come, or do you constantly pay attention to them and actively ask about your current feelings and follow the process?

Wind: Proactively use processes.

Asagao: You have to release things one by one, and release people one by one, right?

Wind: It's not about releasing things one by one, but releasing feelings one by one. Be consciously aware of your feelings, and the desire to control and identify with them.

Yitian: So, the key to releasing is being able to perceive that "want"?

Wind: **The key to release is the process. I can't say it's awareness, because awareness is something that is easily confused.**

The simplest truths are often the most profound: What is the difference between liberation and mere observation?

Wind: When you're observing from the sidelines, do you want to control or to agree?

The simplest way is to not participate, but simply observe.

Wind: **Many people say: I am just observing. It means putting yourself in the position of an observer, but this is a pretense because you are still suppressing your feelings. Those driving forces are still operating deep within you; the desire for control and identification (approval, love, attention, validation) is still driving you.**

The simplest truths are the most profound: What is the essential difference between the two?

Wind: **One represents suppression, the other release.**

The greatest truths are the simplest: I understand the perspective of an observer as one of natural inaction, which is either suppression or action.

Wind: You can't achieve non-action by doing that. Lester Levenson (The Sedona Method) said there are two kinds of non-action: one is the lowest state, utter despair; the other is the highest state, tranquility, where everything is perfect, infinite, and nothing needs to be changed. If you were to deliberately try to achieve non-action or simply go with the flow, which would you be?

Lester Levenson (The Sedona Method) offers a better summary: **"The Release method is simple, and the method is easy. Let the feelings surface, become aware that they are craving approval or control, and then let them go. Following these six steps will take several months to clear out all your garbage**."

The key to the release method is, of course, continuous release, not continuous observation. Be aware of your current feelings, then recognize that they are a desire to control or identify with them, and then release them.

I've practiced many types of meditation and different methods of focusing on observation, and they are truly different from the release method. Trying to apply those experiences to the release process will only create obstacles.

Qingxi: When you become aware of wanting to control or identify, you are only aware of the desire itself, not what you want to identify with or what you want to control, regardless of what the content you identify with or control is, right?

Wind: Yes. Do you all believe there must be content? No, this world wasn't created that way. You first created a mind, first had a tendency to fear death, and then had the desire to control and identify. Then came the emotion of agflap (AGFLAP), then thought, and then thought projected onto the material world, which then connected to form the content of events.

Therefore, the content of an event is the result, not the event causing the desired tendency; rather, the desire causes the event. Desire drives every thought to create the world. Therefore, if you are aware of desire, that is the cause; you don't need a corresponding event.

Qingxi: I see. I was completely wrong before. Releasing desires is actually letting go of the cause, right?

Wind: **Wanting is the most fundamental reason.**

[October 18, 2020: No effort is needed to be aware of feelings]
Wind: When the process says "allow yourself to be aware," it doesn't mean you have to dig hard, but rather that you are aware of something in the moment when you are doing nothing. There is no need to call for effort or use control.

Why doesn't the course teach you "how to be aware"? Because "how" involves mental effort. For example, if you ask yourself whether you want control or acceptance right now, you'll immediately become aware. If you can't, then you want to control, you want things to go your way, which is wanting control. It's very simple.

So, let me repeat: remember these six steps, keep them close at hand, and refer to them whenever you have a chance. Any questions you may have can be answered within these six steps.

[October 23, 2020: Release enough of the desire for recognition and control, and the fear of death will automatically surface for you to release.]
Fangfei: Teacher Feng (Wind), the six steps only mention "wanting to control and gain recognition (approval or attention)," but not the third "want" of "wanting to survive."

Wind: This will appear automatically, so there's no need to manually add it to the steps. Lester Levenson (The Sedona Method) mentioned this in "The Way".

[A brief interlude from Feng (Wind) 's sharing on September 30, 2020]

Wind: I just listened to two of Lester Levenson (The Sedona Method) Levenson's audio recordings again yesterday. He said that you won't feel the fear of death (the desire to survive, the desire for safety) until you release enough of the desire for control and validation. The fear of death.

The fear of dying is deeper, so you don't need to think about it at first. I know the later release methods will make you pay attention to all three desires simultaneously, but initially, just pay attention to whether you want to control or want to be recognized. You release these desires that cover up the desire to survive (the fear of death), and it will naturally surface and be seen by you, and then you can release it.

So, Lester Levenson (The Sedona Method) put it more simply: Initially, you won't allow the fear of death to surface because you're so programmed; all your feelings are survival programs. Their purpose is to protect you from the fear of death. So when you release these defense programs, the underlying fear of death will automatically surface. That's the way it is. (laughs)

[January 17, 2021: The CAP (From AGFLAP CAP emotion chart) state is not the peak. Holding on at the CAP feelings will develop/descend into a feeling from AGFLAP . Only by completely releasing the three major desires can one achieve true freedom.]
Wind: Lester Levenson (The Sedona Method) often says to release agflap, but he doesn't say to release cap.

Tiancheng: Why would you say that?

Wind: Because CAP represents so-called positive emotions: courageousness (fearlessness), acceptance, and peace. Cap consumes agflap. Under fearlessness, you will naturally tend to do good; in acceptance, you will accept the original harmony and perfection.

However, reaching the CAP will not remove all agflaps. You must release the desire for control and identification to remove all agflaps.

This is similar to the question many people ask: why should the CAP be released? Because it's not the top; the cap is relative.

Even if you reach the cap, you won't completely clear agflap until you release the three major desires. (desire for control, approval, and survival/safety/security)

Because CAP represents what is called a good feeling, and a good feeling (by definition of polarities , two sides of same coin) corresponds to a bad feeling.

When you try to control a good feeling, you develop fear—the fear of losing it. When you want more, you develop craving—the desire to acquire more good feelings.

AGFLAP will continue to develop unless you reach the pinnacle. Only when you attain Nabikapa Samadhi and make infinite existence your eternal identity will you cease to develop agflap.

Tiancheng: Can we reach Nirbhabhava Samadhi by releasing enough desires for control and identification?

Wind: It also needs to release the fear of death.

Tiancheng: You need to release and touch the deeper sense of separation to reach Nirbhabhava Samadhi.

Wind: Release yourself from the sense of separation from this body. In the instant you release yourself, you will reach Samadhi because you have identified with infinite existence.

Being at the cap means that your current emotional state has reached its limit, and you can say that you have cleared out your emotional baggage to a certain extent.

Release the three major desires and clear away all AGFLAP.

Then you will be free, and with freedom you can control your mind.

Clearing away all agflaps: To achieve a state of calm, simply being in isolation isn't enough. When you're in captivity, it means you still have corresponding negative emotions running deep within you. However, in a cap state, you have a greater ability to dig down and release those deep feelings.

Emotional Energy Scale	The energy consumed by suppressing emotions	the remaining usable energy
Utter despair (Apathy)	100% - 95%	0% - 5%
Grief:	94% - 90%	5% - 10%
Fear:	89% - 85%	11% - 15%
Greed (Lust)	84% - 80%	16% - 20%
Anger:	79% - 70%	21% - 30%

Pride (self-esteem/arrogance) 69% - 60% 31% - 40%
Courageousness: 59% - 35% 41% - 65%
Acceptance: 34% - 15% 66% - 85%
Peaceful: 14% - 0% 86% - 100%

Note by Yiman: Agflap is an acronym for the first six emotions in the Sedona Method’s emotion scale. When "agflap" is mentioned in the release method, it usually refers to negative emotions, while cap represents the last three positive emotions in the emotion scale.

This table also shows why we feel powerless when we are in a negative mood: most of our energy is used to suppress our emotions.

[What to do if you feel like you have no feelings/your feelings are vague or unclear on January 11, 2020]
Wind (Feng): That's why I don't recommend that people summarize their experiences into methods. Always go back to the original process, the complete process.

First, you need to relax your body. Once you find yourself straining during the release process, you need to stop and relax. This is because many people have developed a habit of straining due to past mistakes.

If you try to find a feeling when you release yourself, then you are escaping the feeling of the present moment. You are escaping the feeling of the present moment 24 hours a day.

Release is not an activity that requires a great deal of effort from you. Some people may have a wrong concept of release because of previous incorrect practice methods.

Accepting unclear feelings is a kind of feeling; you need to recognize that. You don't exist without feelings; you only exist when you don't perceive feelings as feelings.

Lester Levenson (The Sedona Method) specifically mentioned this "vague unease feeling," which is because you are avoiding feeling. Go and feel your vagueness.

No feeling is a vague or indistinct feeling. Consciously pay attention to this vagueness feeling; notice it first, don't rush. If, when you try to feel it, your feeling is "no feeling," don't look for other feelings; simply allow this "no feeling" to remain. First...

Pay attention to this "no feeling," or the blank feeling, consciously notice it until you recognize it as a feeling.

The absence of feeling, or the vagueness of feeling, is simply a way of avoiding feeling; it doesn't mean there is no feeling at all.

Your first repressed feeling is the fear of death (the desire to survive), which then develops into the desire for identification (approval, love, attention, validation, to be right) and control. These develop into nine emotional categories, as well as many other individual feelings.

In the release method, when we talk about emotions, we are referring to the nine emotions mentioned in Agflapcap.

When we talk about feelings, we are referring to individual feelings, emotions, desires, and all of them.

[February 3, 2021: Release with a relaxed mindset]
Wind: Try to relax and see.

Bethlehem Star: Okay.

Wind: There's no need to make it obvious before releasing it. If you make releasing it extremely painful, then of course you won't want to release it.

Bethlehem Star: Yes.

Wind: Approach it with a slightly exploratory mindset, a relaxed attitude. See what happens after you ask the question. Don't be so miserable (laughs). Letting go isn't homework.

Bethlehem Star: You really know me. Okay, I'll try to relax.

Wind: For example, a group of people are sitting around playing mahjong. Someone says, "I think there's a nice Cadillac." You pick up a tile with one hand and casually say, "Oh, okay, let's get a Cadillac then."

Hmm, it seems a bit impossible? Is it a desire for control or a desire for approval? It seems like it wants approval. Is it possible to let it go? It seems so.

Let me check again, and I feel a bit more relaxed. Has my Cadillac arrived yet? Oh crap, it hasn't. Is this a desire for control and validation? Just let it all out (laughs). You can get the Cadillac while playing mahjong. By the time you finish playing mahjong, you'll have released most of the pressure. You go outside and see a Cadillac parked there.

[2020.10.22 Release whichever feeling you are most aware of in the present moment.]
Ice Purple: Can I ask about all three desires together?

Wind: No. It's not that packing will make it faster. The reasons for feeling are, of course, all three: identification is the reason for control, survival is the reason for identification, but you are only releasing the one that you are more aware of at this moment.

[September 30, 2020: From Beginner to Final Release]
Wind: Releasing emotions is the first step in learning the release method; that is, it teaches you how to release and familiarizes you with the process. Once you're familiar, you release two desires (the desire to control and the desire to identify / for approval). When the fear of death arises, you release that fear. It's that simple.

[October 24, 2020: Once you understand what release feels like, you can begin to release what you "want"]
Wind: If you can release your desire to control and identify from the beginning, then of course you can. But people who have never experienced release may not know what release is and may mistake repression for release. In this case, you need to start by experiencing the release of emotions.

Once you've mastered this method and process, the six steps will be the only guidance you need.

"Chat" "Chat"

[November 27, 2020: Releasing feelings is not the same as allowing feelings to be accepted]
Wind: Allowing feelings to arise and leave is indeed a simple description of the release process, so in terms of method, many release practitioners can easily turn to allowing acceptance.

Freedom cannot be achieved without going through the six steps.

There is something we call "pure awareness," or the flow of awareness. Lester Levenson (The Sedona Method) , in his early work, described the flow of awareness as the ultimate state of being. There are many descriptions, but the process of reaching it is rigorous.

When a person attempts introspection, or simply sits quietly, it is tantamount to trying to forcibly separate the senses from the life force. Before reaching the pranayama stage, the life force flows outward, towards the senses.

Therefore, it is ineffective to try to control pure awareness with the mind before you have fully mastered the life force (prana) on both the physical and psychological levels. When the life force flows inward, the senses naturally shut down, and only then can awareness become pure, leading to samadhi, the two stages of samadhi.

The six steps form a complete map, and failing to complete any step will leave you stagnant. When people mentally believe they are remaining in a state of "awareness" and accepting everything, they have actually stopped releasing. They have lost the continuous release of step four.

In the realm of existence: How is the inward flow of life force achieved in the release method?

Wind: Constantly releasing the desire for control and identification at the causal level. Because you flow towards the senses = flow towards the world, and the world = the desire for control and identification (recognition, approval).

If you keep releasing it, the life force will be completely controlled, and it will no longer flow outwards.

"In the Abdomen": It feels like focusing your attention on your abdomen, as if your spine is straight, making the release smoother.

Wind: Release doesn't actually require a fixed posture; focusing your attention on the center of feeling is the right thing to do.

"Zaiyan" likely refers to the large area of the chest and abdomen.

Wind: refers to the heart chakra in yoga.

"In the Mood": When you enter Samadhi, it should be a very deep state of stillness. Can this be achieved simply by releasing energy anytime and anywhere in daily life? Or is it possible to enter this state only through a certain period of quiet and focused release?

Wind: There are two kinds of Samadhi: one is Samadhi with seeds, and the other is Samadhi without seeds. When you reach Samadhi without seeds, you can enter it at any time, because as a prerequisite, the life force of body and mind has been completely controlled.

Zaiyan: Could you elaborate?

Wind: It only takes one decision to enter. I attained the Samadhi of the Seed long ago, when I was practicing Pa Auk Sayadaw in high school; it suppressed afflictions.

In the science of yoga, Nirbhabhava Samadhi is a stage of transformation, similar to the pre-stream of enlightenment described by the Buddha, a change in the direction of life's flow. In Lester Levenson (The Sedona Method) 's view, it is the complete attainment of the first step.

From then on, every choice you make will naturally lead to freedom. Only then will you move from the stream of ordinary people to the stream of saints, and you will never regress. There is only freedom to move forward.

In the present moment: How can the first step be achieved? Is it a desire, or a result of release?

Wind: This is the result of consistently following the six steps, which can be guided by a principle in "The Way," such as obtaining everything you desire through release. **When you do this, you will gradually discover that what you are seeking in everything is happiness.**

And the only source of happiness is a quiet mind, allowing the infinite to reveal more, thus you will become increasingly free.

At this point, you will naturally give up trying other directions and concentrate all your vitality in one direction, leaving only one goal: freedom. This completes the first step and you will naturally fall into the next five steps.

[2020.10.23 Release is not related to physical sensations; release is the release of psychological feelings.]
A Beautiful Life: If you release the feeling of hunger, do you no longer need to eat?

The Wind (Feng 风) : It doesn't release the feeling of hunger; the feeling of hunger is a physical sensation, and that's already the result.

You need to release its cause: psychological feelings, and the desire to control and identify with them, and the "fear of death" that drives the desire to control and identify with them.

The desire to live is the fear of death, a word Lester Levenson (The Sedona Method) frequently used.

Hunger is a physical sensation; it's already an expression, a result. When you release the urge to control it, you can turn off the feeling of hunger at any time.

Again, bodily sensations are a result, which is already an expression.

Therefore, I've noticed that many people try to release bodily sensations, but this isn't true release method. True release method releases the feeling, the emotion, and the reason that drives that emotion—the underlying wanting / desire (craving/attachment and aversion).

Once you release these causal aspects, your physical experience of the consequences will change.

If you focus on the outcome—on releasing your bodily sensations—you will encounter many difficulties because you cannot change your posture by smashing the person in the mirror.

If you want to change the pain in your body, release the desire to change (control).

There's no need to release the body's pain; it's a result. If you release control over it, it will be corrected immediately.

When you release your fear of death, painful physical sensations will come out, but the focus is not on releasing those physical sensations, but on your emotions and basic desires related to them.

(Wind’s quoted a dialogue from The Way Part 1)

Student: Once when I was doing a release therapy for my fear of death, I experienced some very heavy physical pain, so I must have done something wrong, but it took me a long time to get it right.

Lester Levenson (The Sedona Method) : You didn't release it; instead, you expressed it in your body, and you're leading your body toward death. Pain points to death. So, you didn't release it; you just let it manifest in your body.

A Beautiful Life: Will illnesses disappear automatically once control is released?

Wind: Once all psychological feelings about it are released, they will not be expressed in the body.

Pain is actually the physical manifestation of the fear of death. In other words, if you suppress your fear of death, it will manifest in your body, creating painful physical sensations. But if you release your fear of death, it will dissipate. Therefore, do not do anything outside of these six steps.

Beyond the desire for control and validation, and the subsequent emergence of a fear of death...

Beyond fear, you don't need to release anything else, because everything is a result of the three of them.

Before the release of identification and control is complete, the fear of death may occasionally surface, but not frequently.

[Note: Lester Levenson (The Sedona Method) says that as long as you continuously release the desire for identification and control, the fear of death (the desire for safety/survival) will automatically surface and be released. Therefore, releasing the desire for safety is not mentioned in the six steps.]

[October 22, 2020: What needs to be released is the "cause," not the "result."]
Wind: Physical sensations are already an "expression".

The first thing repressed is the fear of death, which then develops into the desire to identify. The desire to identify develops into the desire to control, and the desire to identify and the desire to control develop into nine emotional states.

The nine emotional states develop into many subtle feelings, and feelings develop into all thoughts. Thoughts are projected outwards into your material world, which includes your body. Therefore, the body and the entire material world are your "creations," a result of the mind’s projection.

When you release something, you release the emotions and desires that are the cause, and the desire to survive (fear of death) is the reason for wanting to identify with and control it.

All feelings are survival programs. What you release is the feeling, not the physical sensation that has already been expressed as a result in the body.

When you release your emotions, the physical sensations of your illness will also dissipate, because your body is simply an exact copy of your astral body.

The course uses only two days to familiarize newcomers with releasing emotions, and the emotion chart helps you identify your emotions. Because many people cannot identify their current emotions beyond physical sensations, they need the chart's assistance, and you can quickly transition to the stage of releasing desires (wants).

The true purpose of the release method is to directly release the desire for recognition, control, and even the desire to survive (fear of death), and to clear away the underlying drive.

The desire to control and conform is a way of limiting your feelings, but sometimes we're foolish enough to prefer restriction to freedom. Sometimes you get stuck precisely because you're unwilling to release them; you just want them.

When you realize that the desire to control and identify (for approval) with limits your happiness, you crave freedom even more.

—Wind, October 18, 2020

2020.12.12

"Chat"

"Chat"

[October 23, 2020: Desire for safety → Desire for recognition → Desire for control]
Wind: **The desire to change is a form of control.**

If you really dislike something, you want to change it; if you really like something, you want to maintain it, you want to possess it. Both are forms of control. The specific explanation for wanting control is "you want the world to behave the way you want it to."

The desire to control is the most superficial desire.

Why do you want to possess this, to change that? Because you want recognition. Why do you want recognition? **Because you want security. You feel that if others recognize or approve**

or accept you, you can survive. The deepest desire is for security and survival. The desire for survival leads to the desire for recognition and the desire for control. The desire for recognition and the desire for control lead to agflap.

[2020.10.18]
Wind: Control is a good thing, but wanting to control is not. Wanting equals lack; wanting to control is a feeling of lack regarding control.

[2020.10.18]
Wind: Continuously release the desire for control and identification with what you want to achieve, and then you will achieve what you want to do.

[December 16, 2020: **After releasing all feelings, there is a peace that transcends everything.]**
Happy Times: What is it like to release control over your body? Are there any warning signs before this happens?

Wind: Releasing control over the body?

Happy times: Releasing control over all feelings.

Wind: Has it released all feelings?

Happy times: Hmm.

Wind: **A tranquility that transcends all things, an indescribable, imperturbable, absolute stillness that no one or nothing can disturb.**

Lester Levenson (The Sedona Method) says that in Sanskrit it's called Nirvana. It's the brief access you can have to temporarily quiet your mind through any method. This is what yoga science calls Sabikapa Samadhi.

However, in Sabikapa Samadhi, the power of the seeds still exists, and therefore can be lost. But when you reach Nirbikapa Samadhi, all the seeds lose their effect. At this point, you still have residual karma, but it's only a matter of time before you eliminate it.

Some masters choose to retain their remaining karma for a longer period of time so that they can continuously return to the world to help more people, while others achieve Paramukta, becoming Siddhartha Buddha (a perfect being) and directly merging into the infinite.

Xu Tao: Is this knowledge or just knowing?

Wind: For you, it is knowledge.

Happy Times: I don't understand anything else. Just keep moving forward and keep releasing, right?

Wind: Yes, follow the six steps.

In the six steps of Nabikapa Samadhi, this is merely the complete attainment of the first step. The work has only just begun, and you will fall into the last five steps.

Every choice and decision you make naturally tends toward freedom, because the seed no longer works, which means that the direction toward the world no longer works, and the direction is completely toward freedom.

Hong: Does resigning count as such?

Wind: No, it has nothing to do with any action. It's simply that you've discovered what Lester Levenson (The Sedona Method) called "the only source of happiness," and when you do, you can turn around. At the complete reversal of direction, you enter what's called Nabikkapa Samadhi. The seed loses its function, meaning the world's direction completely loses its function.

Qingxi: Do I need to put down my work and leave the crowd? I feel that my mind is active when I'm in a crowd and interacting with people.

Wind: Do you want to suppress those active minds?

Hong: I hate dealing with people, the world, and interpersonal relationships, and I really want to live a secluded life on my own.

Wind: That's "disgust for the world".

Qingxi: Right now, we need to release these active minds, but if we release them completely, will the final outcome be as mentioned above? Leaving the crowd?

Wind: **It depends on your choice. Disgust for the world is not the same as wanting freedom. You need to understand that. Disgust and craving come in pairs. If you have a craving for the world, you will also have disgust (aversion, hatred). I've found that many people mistake "disgust for the world" for wanting freedom.**

Qingxi: Oh, so when you're truly free, there's no difference between being part of the crowd and being apart from it? No difference at all, is that right?

Wind: **The eternal tranquility that exists infinitely will not be disturbed.**

Suppressed feelings continuously drive our subconscious thoughts. The mind is only creative; every thought will manifest, whether you look at it or not.

Subconscious thoughts are simply those thoughts that we don't look at now; we program them and let them operate automatically in the background.

Therefore, suppressed feelings are still your feelings, and they will still drive those thoughts you don't want to see to operate automatically in your subconscious. So don't suppress your feelings, release them.

—Wind, October 22, 2020

[October 15, 2020: In daily life, whenever we use our bodies/sensors, we can become aware of the desires behind them and release them.]
Note: The third step is a great reminder of our daily release. Behind every movement of the body, every action of the body, every sudden event, every thought or emotion, **there are always two processes at work: "wanting to control" and "wanting to be recognized".**

Seeing that all feelings stem from two desires—to discover them at any time and to release them at any time—is crucial. How can we better practice this in our daily lives? The following sharing may offer some inspiration.

Wind (Feng) : I had an even deeper experience yesterday, and after thinking about it for a bit, I decided to share it.

It happened when I was crossing the street to buy water and food. I found myself instinctively defensive, and on a more subtle level, I saw my desire to control myself, so I let it go.

After releasing the pent-up energy for more than ten minutes, I naturally closed my eyes and was guided step by step by an inner "knowledge" as I walked home.

This kind of knowledge is not sight, not hearing, not anything in the senses, but it is more comprehensive than sight and hearing. It is a firm awareness, step by step, without hesitation or doubt.

Is the preciousness of the rest of one's life a form of trust?

Wind: If you're talking about trust, there's a duality involved, but the feeling isn't separate. It's a series of "knowings" happening one after another. I know I'm going this way, and I know where I'm going next.

I am still releasing today because I was working with my eyes again this morning, but I discovered that I can work with awareness.

It's about half and half now. Sometimes I habitually work with my eyes, but once I become aware of it, I release the urge to see and control, and then I'm able to return to working with awareness.

I am Infinite: You're still working, not in seclusion?

Feng: By "work," I mean seeing the road, seeing things, like brushing your teeth and washing your face. The problem here is that these are things you really want to control. When you delve deeper, you come into contact with, and even see, my internal organs consciously functioning. But these things don't need to be considered at first. When I released some of my fear of death, I found that control over my body itself became apparent.

For example, a simple sitting posture like this requires energy and the ability to control. Maintaining the body also requires the desire to control.

Purple: Is it because the mind believes that if it doesn't control itself, it will die, and because it's afraid of dying, it wants to control itself?

Wind: Yes, at the very bottom, it's about survival. It will become clearer as it's released. My biggest problem right now is that it's easy to stop releasing; I have to keep using it.

Remind yourself of these six steps, or you will enter a state of awareness where everything around you feels perfect and harmonious.

Whenever this happens, remind yourself of the first step, because stopping is also a way of taking control.

Stars: Wind, through release, have you become calm, peaceful, and comfortable? The purpose of release is to rediscover our peaceful nature, right? It's not about releasing for the sake of releasing, or maintaining a constant posture of releasing. If you're already at peace, why force yourself to release? It's precisely because you're not at peace that you need to release.

Wind: With each release, you feel higher; the previous peace was only relative. It's just that once you reach a comfortable stage, you lack motivation. Previously, because you were living in pain, you had a strong motivation to release.

Later, it becomes necessary to strengthen the first step: releasing for the sake of Freedom. Lester Levenson (The Sedona Method) has an audio program called "Get High to Release" that specifically criticizes this approach, arguing that it will never reach the end because it's releasing for the sake of feeling good.

When you feel good, you stop. When you stop, you're suppressing yourself, and survival mechanisms develop. You're either moving towards freedom or towards restriction.

Therefore, Lester Levenson (The Sedona Method) emphasizes continuing to let go when you feel good. Go higher and higher when you're already high, and don't stop at this perfect, harmonious feeling.

Go listen to the article "Get High to Release," and you'll understand. You don't have to wait to go down before releasing; get high to release.

If you feel at peace, release that "peace," and you'll feel even better. Give it a try.

Maintaining this comfort also means wanting control.

If you don't release, you're suppressing; there's no such thing as stillness. If you're not moving forward, you're moving backward. If you're not undoing your mind, making it quieter, then your mind is becoming noisier. Therefore, keep releasing until you reach the end, make it constant—that's the fourth step.

Survival programs are your feelings; feelings drive all thoughts / thinking / ruminating. If you suppress them, you hide them; if you don't suppress them, they are released.

Once you've released all your feelings, which is the survival process, everything is over, and you're free.

There isn't a specific point in the middle where you need to stop, so when a student asked him what to do, Lester Levenson (The Sedona Method) said in the audio, "You stopped. There is no stop in the six steps."

(The following is a live translation of a line from Lester Levenson (The Sedona Method) 's "Get High to Release" for everyone to enjoy.)

How many people release themselves just to feel good? How long are you going to wait? That's your problem; you're not doing it.

What are you doing? You only want to stay in the good feeling, so you only release the bad feeling after you feel bad in order to continue to get the good feeling, because there is only one good feeling, which is the feeling after release.

After a while, you feel bad again, so you release it to feel good, and this cycle repeats, prolonging the whole process.

If the purpose of release is freedom, a few months are enough to clear out all the mess. If the purpose of release is to escape a predicament, then it will be an extremely long process.

(Note: The article **Lester Levenson (The Sedona Method) "Get High to Release**" is a very helpful reminder. Below are some other excerpts from the article. Thanks to the translator Roller.)

At first, you had no choice; you were trapped in a state of heaviness and pain. You needed the motivation to escape from hell to find release. But now you have progressed and risen; that should be in the past.

The reason for liberation should be the pursuit of freedom. The highest, best, and most wonderful feeling and state you can attain is complete freedom. Do you believe it?

Okay, then why don't you go all out to reach the highest state and achieve freedom? It's because you've been clinging to this heavy state—"self".

The reason you can't get out of trouble quickly is that you feel good after releasing, which causes you to stop releasing once you've achieved your goal. If you release for freedom, you won't stop. You'll cherish every opportunity you have to gain freedom. Every dip is a great opportunity for you; every downturn is a fantastic chance to release and rise.

You haven't followed the subsequent steps of these six steps because you missed the first one—wanting freedom. Instead, you want to satisfy yourself, to satisfy your sense of self.

You don't want freedom, which is why none of you have finished the journey yet.

By chasing after the beautiful states of the external world, for every bit of happiness you gain, you will also gain a bit of pain. If you look closely, this is so obvious.

Every day proves to you that your happiness doesn't come from satisfying your mind; you won't win! Every bit of happiness you achieve through satisfying your body-mind comes with immense suffering! Every thought carries a certain amount of pain. Why? Because it pulls your attention away from your own existence. When your mind is at peace, you will be in the most beautiful place.

Therefore, I suggest you wake up from reality. Release when you're high. Write this in capital letters in your notebook: RELEASE WHEN HIGH. GO HIGH TO RELEASE.

All the suppressed energy is now trying to burst out, and you're trying to suppress it. Stop holding it down; it will release itself completely, it will all come out immediately. Suppressing it is maintaining your own ego.

The sense of self encompasses all likes and dislikes, all thoughts. You must shift your attention away from it and focus on existence.

Release when you're high. The higher our state, the closer we are to our true self.

Peak performance and tranquility are the same thing.

When you're high, you're full of energy. When you're feeling hopeless and pessimistic, you have very little motivation.

Up here, your motivation and energy can reach their peak. Therefore, enter this area and then dig into your fear of death.

Going down will only trap you further, preventing you from letting go. Going up allows you to confront the fear of death. And when you release most of that fear, you can release the rest relatively easily. Go and release it.

If I had said these things to you some time ago, it would have been meaningless, because you were so caught up in AGFLAP that you couldn't see anything else. All you saw was AGFLAP.

But each of us has entered this realm, knows how we feel, can immerse ourselves in it, and then delve deeper to confront the fear of death, insecurity, and the fear of life.

In this way, you will be free from all fear.

Fear is unnatural. What is there to fear in eternal life, especially the fear of death? So, start here, focus on this. Feel high, then dig into your fear of death and release it.

The mind must be quiet before you can acknowledge your own existence; this is the ultimate state.

This is what I want to tell you today. Get out of the pit, rise, and complete the process! It only takes a few months or less. If you achieve the first step—wanting freedom more than wanting self-fulfillment—then the other steps will follow, and you'll be consistently implementing all six steps.

This is incredibly exhilarating because you rise higher and higher until you can't go any higher, nowhere to go—you are everywhere in the universe, you are infinite. Simply put, you will accept your own existence, "I am-ness." Then, you will see the whole truth. Only my existence. Everything else is imagination, a fantasy.

So I say, let go. Remember this: Go high and release.

Of course, if you're in a low point, release to rise, so you can release more deeply. Don't stay there; keep moving from there to higher places.

Don't stop, keep going up, use the highs to release yourself until you have nowhere to go; you are all over the universe.

"Chat" "Chat"

(Note: Regarding "don't stop releasing when you reach a good state," here's a clip from Wind/Feng's post on September 20, 2020, to remind us. At that time, Wind hadn't yet entered an optimal phase for sustained release, but Wind quickly made a breakthrough a week later.)

Wind: I remember about two years ago, that was my peak period. I think I was probably in the CAP feeling state most of the time, but I knew there was still a lot of garbage below that hadn't been released, and I didn't want to look at that.

I stopped for a very long time afterward, just because I didn't want to let go. I still couldn't make a decision to go all the way to the end, wanting to stay in that wonderful state, and then soon those negative emotions came back.

After stopping the release, this relatively good state only lasted a few months before returning to its original state, and my mind became very noisy again.

But I'm feeling really bad right now because I've been in a relatively high state before, so after falling down, I'm suffering every day and it's very painful.

To use a crude analogy, it's like pigs in a sty. Once they've eaten fresh food, they no longer find swill delicious. Eating swill again is much more unpleasant than when they didn't know there was fresh food.

I always stop, but I do realize that the mind is a garbage dump. It would be so miserable to live your whole life inside your mind, with the same desires and reactions coming and going, so formulaic.

[October 18, 2020: By releasing what you want, you obtain everything you desire]
Note: When we say "gaining everything simply through liberation," we often think of things like money, an item, regaining health, learning a foreign language, acquiring a skill, or gaining a superpower, etc.

In fact, "everything" does not just refer to a specific goal. You can amplify your awareness of "everything" in any matter, big or small, because we actually have something we want to do every moment, such as simply raising an arm or turning off a light.

Can we effortlessly raise our arms automatically by releasing them? The following dialogue, where Feng guides group members to release their emotions, might inspire you to "get everything you want through release."

JianWang: Wind, Lester Levenson (The Sedona Method) used raising his hand to illustrate "get everything by releasing only," could you please demonstrate that?

Wind: Do you want to try? You can try right now. What do you want to achieve? What's the next thing you want to do?

JianWang: For example, "raise your hand".

Wind: Hmm, can you tell if this is an attempt to control or an attempt to gain approval?

JianWang: Control.

Wind: Did you let it go?

JianWang: Yes.

Wind: Is there anything else?

JianWang: There's more.

The Wind (Feng 风) : Noticed more. Has it left?

JianWang: More detailed ones have emerged.

Wind: **Hmm, as you keep releasing them, do you see that as you release them, you become less and less of an "actor" (note: doer or sense of doership)?**

JianWang: Gradually, the force of raising his hand became stronger and stronger, and then he raised it naturally.

Wind: **That's it. You do everything by releasing. That's getting and doing everything by releasing only. Literally.**

JianWang: Every move is "controlled".

[September 21, 2020: How to Release on Goals or Targets]
Wind: Regarding goals, the fourth video explains it like this: Write down your goal (in the present tense), then look at your goal...

Release your first feeling about the goal. Okay, that's it, it's that simple.

Once you've released your initial feeling, look at your goal again and release that initial feeling again, until you feel that your goal has been achieved—note the emphasis on "achieved."

Actually, I have already reiterated almost everything above. The rest is just repeated guidance. The original release method is really simple.

I used to set goals and then let them slip away many times, but now I rarely set goals because I've realized there's nothing I truly want.

Let me share my experience with goals. "Setting goals is a way to continuously release emotions. When you look at a goal, as long as you don't deceive yourself, a lot of feelings like 'impossible' will emerge. Of course, there will also be some anger, frustration, sadness, and so on. A wide variety of emotions. Release them one by one according to the process. After releasing them, there is a clear and certain feeling, 'knowing' that it is mine."

It involves looking at the goal, releasing each emotion that arises, and then checking if the goal has reached the "achieved" state. If not, it must be a desire for control and validation (emotionally, feelings of powerlessness, greed, anger, fear, etc.). Then release the topmost feeling, one by one, until everything is cleared.

My personal experience is that if you continue like this, you will reach a state where you are confident that you can achieve your goal. But this state is not good. It will be a a state of pride, arrogance and fearlessness. This state still needs to be released.

I've tested the goal process many times. Generally speaking, beneath the emotion of "I believe it will definitely be achieved" lie many subconscious emotions, and many more will emerge after being released.

What does it feel like to truly release your true goal? It's that moment when you "know" (without thinking, without believing) that the goal is already yours, very clearly and confidently, as if it's right in front of you. At this point, you won't want to do anything to get it, because you're completely certain it's already yours. At this point, I usually stop thinking about it and do other things, and then it comes naturally.

This goal-oriented process is almost always effective and can be started with small things. Lester Levenson (The Sedona Method) says that if you can't be a winner, that sense of frustration will stay with you.

Therefore, once you set a goal, you must achieve it. So don't set it too high at the beginning, lest it become daunting; instead, accumulate and release momentum by achieving small goals. Write down what you've learned with each success; this will help you become more adept at using the goal-setting process.

I am infinite: I have not truly achieved anything through release.

Feng: Me too. After listening to Lester Levenson (The Sedona Method) 's audio, I realized I had a limiting idea: "I can't release a goal until it is achieved."

This is accompanied by past frustrations. Lester Levenson (The Sedona Method) said this in the "Winner" video: "You have to be a winner, even if it's just to trigger subconscious resentment." That feeling of "frustration," that "I can't," shouldn't be kept subconscious.

Because I noticed that at the beginning of the release process, everyone was ambitious and eager to achieve their goals. This led to the idea that "being too fixated on the goal can easily hinder the release process." Haven't most people had this thought?

Later I realized that this limiting concept was wrong. What you were actually saying was, "I can't achieve my goal," and "I can't" is a form of frustration, apathy. Individuals invent many limiting statements during the learning process, but Lester Levenson (The Sedona Method) never mentioned any of them. Therefore, in later audio recordings, I saw Lester Levenson (The Sedona Method) frequently correcting students' limiting statements.

The idea that "goals will prevent you from releasing" is not actually true. It is your sense of frustration (feeling powerless) that is preventing you from releasing.

Goal setting is part of the Sedona method process, and its true purpose is to elicit your hidden emotions and basic desires (to be released).

A person who truly experiences perfection and desirelessness is, of course, another matter, but if you avoid the goals or want these things when you try to release them, you are not releasing them, but rather you don't want to see them and **suppress them deeper**.

Lester Levenson (The Sedona Method) 's release method has developed into a very practical, step-by-step system, introducing several tools you might use. **The purpose of the goal tool is to bring your suppressed feelings to the surface. After you gradually change this habit and release the frustration associated with goals, you won't need to specifically set goals anymore, but it's important to "change your inability to become your ability."**

Look at the emotions behind your goal, tracing them back to the desire for control and validation. Simply let it surface, let it go, and repeat this process. These processes are designed to help you continuously release tension.

The so-called goal process is a way to evoke repressed emotions and desires in the subconscious. If you are already in a very distressing emotional state, and it is very obvious, then you don't need to perform the goal process yet; just release what you can perceive.

Just let go; metaphysical discussions and intellectual discourse aren't very helpful. Letting go allows you to clearly understand what's going on. I mean intellectual problems—those that are

just trying to fill your knowledge gaps with a theoretical framework. **In the complete system of liberation, all problems can be solved through letting go.**

To address metaphysical discussions, we should say this: No matter how many definitions we give to "truth," it is not truth itself. To release it and then experience it personally is far more useful than to discuss it a thousand times with the mind.

[December 2020: Set a release timeframe of no more than two weeks for the goals/target]
Wind: Set a goal that lasts one or two weeks. Goals that take too long will make you lose motivation and you'll actually be procrastinating.

The feeling of impossibility is when you are in an AGFLAP emotional state, which is driven by a desire for control, as well as a desire for validation and security.

Achieving a very small goal takes no more than ten minutes. Achieving a moderate goal takes about half a day. How long does it take to achieve a large goal that you consider difficult? I think it takes no more than a week.

If you can't do it in a week, it means you haven't truly applied the six steps.

So, don't joke around with yourself. Easy or impossible. Do you understand this concept?

In an era of interconnected everything, there are only two choices: either simplicity or an unavoidable third option.

Wind: Hmm.

Cynthia: The kind of release you're talking about is continuous release, right? If you achieve a difficult goal in a week, then this week should be a continuous and uninterrupted release, right?

Wind: Continuity is key.

[November 23, 2020: Releasing feelings of frustration after failing to meet a goal by the deadline]
Wind: A major purpose of setting goals is to bring out these suppressed feelings of frustration.

Therefore, I even suggest that when you fail to meet the deadline, write "failure" to release the pent-up frustration.

You cannot succeed by suppressing those opposing processes in your subconscious. It's simply impossible to achieve success without internal programs opposing it; that's all.

Previously, you couldn't see the repressed feeling of frustrations you kept in your subconscious, but now you can. Therefore, it's good to bring these frustrations to the surface through goal

setting. When frustrations surface, you can decide to release them or suppress them. I decided to release them, to be smart.

If you don't draw it out and release it, you'll never have the ability to achieve your goals. So even if you resist it, set goals—it's that simple.

If you avoid looking at it, it will stay inside and continue operating.

[2021.1.3]
Achieve your goal first; otherwise, it will be difficult for you to make the decision to pursue freedom.

[November 24, 2020: A failed goal can be released as a new goal.]
Wind: (If the goal is not achieved by the deadline), then write down the failure and release the feeling of frustration.

Set a new goal, or it can be the same goal, but treat it with the same attitude as if it were the first time you faced it. Otherwise, you will give up and procrastinate.

[November 24, 2020: To what extent should you release your feelings about your goal? — Release them until you feel that the goal has been achieved, that you are very clear and certain, and that you are completely certain that it is mine.]
Wind: Give it your all, let's achieve a goal first.

Go All The Way: Right now I'm completely despondent and don't want to do anything (laughs), I'm just thinking of putting it off and letting it all out tonight, but not now.

Wind: (laughs)

Go All The Way: I used to be able to relax without feeling sleepy, but I was extremely sleepy on the first day of my retreat.

Wind: Do you know why?

Go All The Way: Why?

Wind: Because you're forcing yourself to release (laughs). When you force yourself, your mind rebels, and the way it rebels is by getting sleepy. That's how it is when you try to make a big, serious release. If you insist on putting on a "ready, I'm about to release" posture, of course your mind will rebel.

I am infinity: For example, if my target is a pot, I can accept 500 yuan, if that's not possible, ten yuan, or even one yuan.

I am Infinite: I don't think I feel very frustrated, and it's easy for me to release that feeling.

Wind: It's not that you're used to it, is it?

Bethlehem Star: Giving up is just escapism. As long as I escape, I won't experience the pain of failure. Failure cannot become a habit.

The feeling of complete release is that you fully know it's yours. Then you naturally let it go, your mind no longer revolves around it, and then it comes. You will see and taste what you want at this moment because you are absolutely certain you already possess it. So you will no longer have expectations because you have already received it, and you will naturally enjoy it and then let it go.

The feeling of complete release from a goal is not that you believe it will come in the future, but that you see it as yours right now, and you know it is yours. That is true release.

I suspect most people haven't experienced this complete release from their goals. He'll "know" he already has a problem, without any doubt, because he already knows.

[November 24, 2020: Goal release should continue until there is a clear understanding that the goal has been fully achieved "now".]
Wind: How do you feel when you think about owning a car? Even though you're not looking at it right now, you're absolutely certain that it's yours.

Yitian: When the mind no longer revolves around it, is that true letting go?

Wind: The mind here no longer revolves around its meaning; there is no hook. Even if you consciously think about it now, you will immediately realize, "Oh, it's already there," and then you will naturally let it go.

Only when you release your goal to this extent do you become proactive. You're not pitifully releasing it while looking around and wondering, "Has God given me this? Have I fully surrendered?", but rather releasing it until it falls onto your knees.

Bethlehem Star: You must be proactive, not wait.

Feng (Wind): It's like this: suppose you have a girlfriend. You wake up every day and don't see her, but you know she's your girlfriend. So every time I ask, "Have you achieved your goal?", I'm not just asking if the physical result has arrived; I'm asking if your goal has been fully realized? Do you have a clear understanding of it?

Roller: If there is even a trace of doubt or uncertainty, it is incomplete.

Wind: Well, first you have to have the intention, then release all your feelings about it, and you will get it.

I am Infinite: I feel it will come, but I don't think it will come now; it will be delayed for a few days.

Wind: That's not right. Star of Bethlehem: It has to be now. Wherever you are, it has to be done now.

Wind: Your mind is keeping it in the future. I'll tell you why. Because the mind doesn't distinguish between tenses; the mind thinks in the form of images.

Because the mind thinks in the form of images, when you say "it will come," the image that comes to mind is "it will not come."

You must release it to the point that it "already exists" before it will manifest in the material world.

Bethlehem Star: So it's either yes or no. You explained it clearly enough this time; I didn't fully understand before.

Wind: The mind thinks only in the form of images, and creation occurs in beams of light, in the form of frames of images, so our world screen appears continuous.

[November 24, 2020: The goal is to evoke your disgust for the world]
Bethlehem Star: We just released a lot of things, control and identification. I think we must release things for the sake of freedom, not just to make life better.

Roller: Yes, it's easy to stop trying to make life a little better.

Bethlehem Star: We set out to achieve our goals, whether it's a girlfriend, money, or a pot, not just to have a better life, because that's not enough; it's truly for freedom. Trying to make life a little better only complicates things and definitely takes much more time.

Wind: **The goal is to evoke your disgust for the world. What's so good about the material world? What's so good about this car? (laughs) Nothing in the material world is particularly good.**

Bethlehem Star: Exactly, there's nothing good about it. Lester Levenson (The Sedona Method) stayed not because it's great here, but to elevate everyone to his level.

Roller: Let's transcend the material world first.

Bethlehem Star: That's a must (laughs), otherwise it's just empty talk.

Roller: I see many of my friends indulging in a life of luxury and excess.

Wind: But you still have to achieve your goal; the desire for freedom shouldn't be based on a hatred of the world.

Bethlehem Star: Yes, we must master this world.

Roller: Yeah, you have to be a winner, or the world will keep pushing you along.

Bethlehem Star: So our goal must be achieved, as the spoils of freedom.

Roller: It has to happen. My knees can take it.

Bethlehem Star: Wind, even if you get very things by releasing, you don't need more than 3 months, right?

Wind: As long as you're on the six-step process. Getting everything by releasing only is a great way to operate the six-step process.

Roller:bravo, after all, is Lester Levenson (The Sedona Method) ’s favorite teaching.

Bethlehem Star: Yes, yes, you will keep trying to achieve it.

Wind: Lester Levenson (The Sedona Method) said it's because you always have desires, you want this, you want that. You won't stop, so you won't stop releasing.

Roller: I also want to learn to play the piano, to learn to play Joe Hisaishi's music. There are so many things I want, and I've gotten them all through letting go.

Bethlehem Star: I think the method of releasing goals is best suited for us.

Roller: Yes, that's how you get motivated to release. Otherwise, you'll just keep wanting to feel good.

Bethlehem Star: Otherwise, you'll just have to accept being a loser. That's the worst thing you can do—we can do it, but we choose to be losers.

Wind: The process of releasing a goal to its full realization is wonderful. (laughs) Bethlehem Star: Then let's experience it. (laughs)

Wind: You just release, release, watching it become clearer little by little, watching all the impossibilities vanish into thin air.

[March 11, 2020: Pay attention to external validation; when genuine internal change occurs, external changes will inevitably follow.]
Wind: In addition, I want to emphasize something that is completely different from what the spiritual community in the world is telling you: you should value external validation.

The first step is to master the world, and then, to master the mind.

If you feel good right now, but feel powerless over the world, then your subconscious is repressing those AGFLAP. Therefore, Lester Levenson (The Sedona Method) 's teachings emphasized the importance of external confirmation. This is something almost all of his later students have forgotten.

Big Yellow Cat: What is external confirmation? I still don't quite understand.

Wind: Think about it, and it happens. With an effortless thought, things appear, just like in a dream.

Release, don't compromise.

The first step to freedom is to take control of the world, and then you release your attachment and resentment towards it. But if you can't do that, if you hide "I can't" in your subconscious, you can't be free; you must be a victor.

This was a point that Lester Levenson (The Sedona Method) and his students repeatedly emphasized, but most of his students compromised.

The reason I emphasize the importance of external validation is that many people mistake a superficially positive feeling for freedom. Their world hasn't changed because their subconscious still holds onto those images.

A person who truly changes their mindset will inevitably change their world, because what is the world? The world is merely a projection of your thoughts.

Regarding Goal release

Feng Tan's Six Steps: Step 4
Step 4: Continuous release.

[October 18, 2020: Continuous release, without stopping]

Wind: The fourth step is continuous release. Continuous means sustained. You do it the first time, then you can do it a second, a third, a fourth... until you finally achieve freedom.

Lester Levenson (The Sedona Method) said, "There is no stop in the six steps," meaning there isn't a single "stop" in the six steps. "Continue" simply means to persist.

[2020.10.24 Continue to release it, making it a normal part of life, like breathing]
Wind: Let me explain the fourth step, make release constant.

Because up until now, repression has been the norm for you.

So you ask, "Does this need to be released? Does that need to be released?" Do you need to ask, "Do I need to breathe?" Why don't you ask, "Do I need to suppress this?"

Because repression is your normal state, releasing it has become abnormal. You need to make releasing it a constant state, like breathing.

Breathing wasn't automatic at first, and so were your internal organs. Initially, you were consciously operating them, but later you handed them over to the program to operate automatically.

You don't necessarily have to do nothing, but you can't stop releasing energy. Once you stop, it's like an airplane taking off and then stopping; you need to get it running again.

As Lester Levenson (The Sedona Method) said, make release a constant, let it become your new habit.

First, use all the time you can to release yourself. Then you'll find that you don't need to "do anything"; things will happen naturally. You watch your body move, so you can keep releasing without being distracted by manually operating your body.

Release is letting feelings surface and leave. After releasing once, new feelings arise, so you release a second time—this is called continuous release. If you don't let the feelings leave but suppress them, this is called stopping—it's very simple.

You can tell for yourself whether it's being released continuously.

[November 28, 2020: Releasing again and again, letting feelings rise and fall continuously throughout the day]
Wind: So-called continuous release means you release it once, then release it again, and then release it again. It's the same with being stuck. Every time you're stuck, you want to control it, so you release what you want to control. Treat each time you're stuck as if it were the first time and release it.

If you consistently release in this way, and reach a stage where you spend more than 50% of your time releasing, you will find that it surpasses the habit of repression.

When it becomes your new habit, you'll find that releasing is as natural as breathing. This "as natural as breathing" is just a metaphor; it doesn't mean you should release with every breath.

Lester Levenson (The Sedona Method) describes it this way: even when you're with others, you can continuously release yourself all day long. You've probably all experienced the state where it comes up and floats out, comes up and floats out. You must reach that point, do that.

Really, there's so much "garbage." Occasional release can be helpful. But if you want to release it all, a lot of it, a continuous release, look at the six steps. You have to keep the release going. Keep letting the feeling rise and go all day long. You become aware of a feeling and release it. It's a bit like sitting and watching it, watching it unfold.

It comes up and floats up. It comes up and floats up, it won't stop.

[October 23, 2020: Release your feelings, and then release them again. When releasing feelings becomes the norm, feelings will rise and fall like waves.]
Zaiyan: Wind, do you usually release it like breathing? Do you still need to ask yourself questions like "Can I let it go?" Or do you just release it directly? Is your usual release like you're always in a relaxed state?

Wind: In the second week, feelings will keep emerging and then leave, like waves.

But when I pause, a quick glance at the six steps immediately tells me where I went wrong, and the release proceeds instantly. The process hasn't changed; it's just become more straightforward with fewer steps.

I felt myself constantly on the six steps, and these six steps formed a huge driving force that kept the release going. Insights occurred frequently, and at these times you might get carried away by them, but as long as you continue to remind yourself of the six steps, the release will continue, reaching even higher peaks.

Susan: Do I not need to specifically recall something to evoke emotions?

Wind: No need. Anything not in the six steps is unnecessary. Notice that the third step is "All feelings want to control and identify; release them." "All feelings" means all feelings. You definitely have feelings right now, and they definitely want to control and identify; you can definitely release them.

You can use this method anytime; it's very simple. Just follow the six steps.

Third, at this moment, do you feel a desire to control or a desire to accept? Release them.
Fourth, continue releasing them, making it a regular occurrence.

When you release something, your feelings rise, and then new feelings emerge. Are they still feelings?

Of course it is.

Does it still crave control and validation? Of course it does. Therefore, you can continue to let go.

Release it again, and your feelings will rise again. The feelings that emerge are still a desire for control and validation, and you can release them again through the process—it's that simple.

"Chat"

"Chat"

"Quotes from Wind (Feng) "

—Wind, October 8, 2020

[January 3, 2020: When the habit of releasing outweighs the habit of repressing, sustained release will occur.]
Wenlan: When it releases once per second, or when it releases automatically, does it release automatically as long as there is a feeling, without distinguishing between recognition and control?

Wind: Once you recognize it, you release it. Sometimes it happens so fast that your mind doesn't even have time to comprehend it. When it's being released continuously, the feeling comes out like waves, and you just watch it flow away.

Initially, your habit of repression outweighs your habit of release, requiring repeated practice. Once you make release a regular occurrence, continuous release will happen.

[2020.10.23 The importance of continuous release is like an airplane taking off]
Asagao: Wind, has the amount you've released in the last two weeks exceeded what you've released in the last two years?

Wind: It's not a matter of quantity, it's a matter of inertia. Releasing it is like an airplane taking a run-up.

If you keep running and stopping, you'll never take off. Only by constantly pushing forward can you accelerate to the point where you can fly.

October 22, 2020

"Chat" "Chat" "Chat"

[2020.10.11 Initially, suppressing feelings becomes a habit. By becoming aware of your desires at every moment and continuously releasing them, you can break the habit of suppressing feelings. Release then becomes your inertia, and release becomes the norm.]
Huixuan: Is it that you don't even have time to feel the emotions before they are released?

Wind: That's pretty much it. Desire is fleeting. As the release accelerates, you'll realize that the previous highs were actually very low, and the desire will become immediately apparent.

Huixuan: When emotions are gone and beliefs are gone, there is emptiness. Without desires and wants, life is truly meaningless; the ego wants nothing.

Wind: This can't be imagined with the mind. I wanted to release it all at once, but I just can't sit still anymore. I just went for a run on the bridge, and I have so much excess energy. This must be the huge energy from the release. It wasn't until the last two days that I understood what continuous release meant. Basically, each release brings a very abundant release of energy.

Ju Ting: Are you releasing all the disharmonious energy in your life? Or is it directed at certain people, things, or specific events?

Wind: Three major desires. Because you live in desire all the time, once you give up one, another one comes along, and once you give up one, another one comes along.

Wenmin: I really admire Feng (Wind), and I also want to reach that stage.

Feng: As long as you use the right method, it will work.

ZOEY: After the release, does the frequency and intensity of the emotional desires triggered by external factors change?

Wind: That's not how it works. I'll explain in detail when I get back after my run.

(Then Feng/Wind continued speaking)

Wind: Here's the thing. The world is about identification (approval, love, attention) and control; there's a strong attachment to and aversion to it.

It happens all the time, and I'm caught up in these desires like a fish in water. But if you decide to keep releasing them, letting one go after another, you'll soon find yourself in this ocean of desire.

If you continue this release for several days, you will become very, very peaceful. In this peace, many strong desires will clearly surface. When noticed, they are simply released all at once.

Release becomes the norm because you realize that suppressing it is unnatural, that you've been unconsciously holding it down. This is a deeply ingrained and powerful habit; when you release enough of the desire to control, the habit loses its power and tends to release more naturally.

At a certain point of release, for a fleeting moment, I suddenly felt that my body wasn't me. It was simply moving, but without a sense of self operating within it. But this identification with the body immediately returned, and simultaneously, I realized it was an attempt to control; that desire for control was then released. The following experience...

My intuition told me it wasn't appropriate to talk about it, so I went back to letting it all out.

Yitian: It seems that at the advanced stage, one can release it as soon as one becomes aware of it. But why is it that at the initial stage, even though one becomes aware of it, one cannot release it immediately and has to repeatedly ask questions?

Wind: Just like the analogy I just used: fish that are used to the ocean won't even realize they're in the water. Because the habit of repression is a strong tendency, we need to constantly be aware of it through questioning and make decisions to release it.

But when you reach a point where this deeply ingrained habit has been released, then releasing this natural tendency itself becomes your habit. At this point, it becomes easy for you to make release a regular occurrence, to make it constant.

In Lester Levenson (The Sedona Method) 's words, you just watch the limits float up and float out.

However, before reaching the point where that habit is reversed, you must consciously act on it; otherwise, you will be dominated by the habit. This is the importance of process. The process of releasing desires roughly operates in this way.

[October 14, 2020: Feng shares her experience of continuous release]
Wind: I've been releasing these past few days and have had some experiences that I didn't share the first two days because they might be exerting influence. Now I'll talk about some of them in the hope that they will inspire you.

This is a chat between me and a friend; I've removed his part.

(The following is a chat log shared by Feng/Wind with a friend from October 12th to 13th)

[2020.10.12] I've been releasing energy continuously these past few days, and I've experienced some things. The continuous release definitely brings a strong release of energy, and I did indeed leave my body's center twice. Last night I couldn't sit still anymore, so I ran a few laps on the bridge, and I didn't sleep on the third day. Around the second night, a bit of drowsiness washed over me, and then I released what I wanted to control, and a strange surge of energy welled up.

The power of continuous release is enormous. Freedom is something you really have to experience, so I'm sharing my experience from the past few days. It's quite amazing, so I haven't tried to influence it in the group. Would you like to hear it?

Yesterday, during a release, I felt like I "fell out" of my body; this happened when energy was surging. As I began to move, I realized that I usually try to control my walking. In other words, I expend energy controlling my body's movement. This awareness was quickly released.

Then my perspective suddenly changed.

My body started walking automatically, my arms and legs "floating" along. I didn't know where I was looking at it. This perspective lasted for about two minutes. My first realization was that every movement of my body was tiring; I was actually trying to control each movement. Then, the moment I became aware of it, it was released—this happened after several days of continuous release. Then I understood why each release brought such tremendous energy. Because I had actually been using this energy to suppress myself, which was caused by my own desire for control.

However, I quickly realized this was a significant "insight," and therefore wanted to maintain this "state." The moment I tried to maintain it, I slipped out of it, so it only lasted two minutes. But the experience greatly encouraged me, and I felt even more motivated to release my pent-up emotions.

I'm sharing this experience in the hopes that it will inspire you. (laughs) Keep it up!

[2020.10.13] I've found that when you're really enjoying the release, the form of resistance changes. While releasing becomes easier, the motivation is lacking. I often stay in a great state, enjoying it, but then spontaneously stop after two or three releases. I need to constantly remind myself to continue releasing. I need to think about the word "better"—there are better things ahead, I shouldn't stop here.

A couple of days ago, I released my fear of death, and I found that, as Lester Levenson (The Sedona Method) said, when the fear of death is released, the desire for identification and control also largely dissipates. At the same time, I saw how the world is constructed, for example, our Confucian (Chinese) ethics.

Morality, our Confucian codes of conduct and rules, is ultimately for the purpose of maintaining physical survival.

In our world, why is sacrificing oneself for the survival of others considered noble? Because subconsciously, we prioritize physical survival, thus acknowledging those who sacrifice for the survival of the masses. The entire world is merely a survival process; it equates to control and acceptance.

Yes, I'd known that theoretically for a long time, but seeing it was still quite a shock. For example, when I looked up at the ceiling, it seemed to want control and approval. It was amazing. Because I had feelings for it, those feelings were a desire for control and approval. Apart from my feelings, there was nothing else in the world, nothing out there.

The first step, the desire for freedom, can be consciously increased; you just need to remind yourself. But if you don't remind yourself, you'll forget it easily. Many people wonder why such simple six steps need to be written down, and why the phrase "get everything by releasing only" needs to be included. Why write it down and put it in a prominent place? Because it's really easy to forget. Besides, you inherently possess unlimited energy.

Another thing happened yesterday. I ran from one end of the overpass to the other, and then all the way down, without noticing a car parked in front of me. I was full of energy at that moment, so I reached out and gave it a push, and the car actually moved sideways by a meter. I didn't feel tired at all. It wasn't until I got home that this feeling of being full of energy gradually subsided.

This is different from the feeling of watching it happen, because holding

As Lester Levenson (The Sedona Method) said, continued release does indeed cause the body to release a very powerful amount of energy. It can be overwhelming for the body, so you need to go outside and move around. When I'm active, I'm simply releasing excess energy, and I think I figured out yesterday where this energy comes from. It's always been there; I just usually use it to suppress my feelings. When it's not used to suppress feelings, it tends towards infinity.

The force of my push was probably greater than that of the world's strongest man, but I'm small and lack muscle; our bodies really restrict us. Lester Levenson (The Sedona Method) also said that standing in the center of a nuclear blast, as long as you don't resist, you'll be fine. However, I've experienced the heat; not resisting heat definitely doesn't make you hot. That's simpler; I can try it.

Keep going, make it constant. You don't necessarily need to set aside specific time for it; instead, use all your time to release. In other words, there's no need to wait for a secluded, solitude. Just feel it now, and you can release. We live constantly in desire, like fish in water.

When we become aware of our desire for control and our desire for validation, it's immediately released. Focus on these two desires; it will make things much easier.

[October 14, 2020: The effect of releasing it continuously for several days is far greater than that of intermittent release over many years.]
I am Infinite: You release what you want to control, but what I release is what I want to change, and very little about control. I think the desire to control is made up of a lot of desires to change. What do you think?

Wind: The course is about wanting to control, while Lester Levenson (The Sedona Method) often uses the phrase "wanting to change" when he speaks.

Wanting to change it, wanting to push it away, wanting to grasp it—these are all forms of wanting to control. Wanting to change is a form of wanting to control.

To be more specific, let's say we want to change. Sometimes we want to change, sometimes we want to maintain the status quo; both are expressions of wanting control.

I am Infinite: Yes, you put it very well.

Feng: I've been using the release method on and off for six years, and it's not as effective as using it for a few days straight (laughs). That shows how important consistency is.

I am Infinite: Yes, continuous release will deepen the process, while intermittent release will not.

Feng: I understand what Lester Levenson (The Sedona Method) said in the video: helping others is helping yourself. Some time ago, I translated Lester Levenson (The Sedona Method) 's audio and the 1992 Sedona Method release course. In the process of translation, I was essentially reviewing it myself, and this time I discovered issues that I hadn't noticed even after listening to it many times. This allowed me to continue releasing.

I am Infinite: What is your process of continuously releasing your fear of death like? What are the general methods and procedures?

Wind: The method is very simple. Keep the six steps with you. What are you feeling right now? Do you want to control or want to agree? Can you perceive it? Has it left? Can you still perceive more of the desire to control or agree? Can you make it leave? I used the 1992 release method to release desires.

Each release brings a glimpse of freedom, and then I remind myself of the fourth step: continued release. The method for continued release is to keep examining whether I'm currently seeking control or identification. If I feel unclear about this, I immediately sense that I want to change the situation, which is a desire for control. Recognizing this immediately instills a tendency to let it go.

Of course, there were many situations along the way that made me stop (get stuck). I noticed and reminded myself of step four (continuous release).

If you find yourself straining, trying too hard, or getting stuck, remind yourself of step five (releasing the desire to change).

Later, when intense joy welled up, I lacked the motivation to release it, reminding myself of the first step (what I wanted was True Freedom).

When you don't know what to release, remind yourself of step three (all feelings are about wanting to control or identify with them).

At these times, I immediately sense this desire to control or agree.

Desires come and go, one after another, and the fear of death (the desire to survive), as Lester Levenson (The Sedona Method) said, spontaneously surfaces.

The first release of the fear of death is the most difficult. When the fear first arises, it's like touching a scalding fire—you immediately pull back. I repeatedly tried to control it, and when I touched it again, I released it once more. After that, it became easier. The tendency to avoid death is so strong that we tend to suppress our fear of death deep within. Each time we release the fear of death (the desire to survive), it weakens this habit of avoidance.

I'll finish this first and then share my thoughts. I'm going to take a break now. Good luck everyone, see you later! (laughs)

[October 30, 2020: Sharing the changes in my body and life after continuous release of energy]
At first, I did everything by releasing. Later, I cleared away most of the things I wanted to control and identify with, and I began to focus on the fear of death. As a result, I released a lot of the fear of death, and an indescribable sense of security enveloped me.

At this point, as long as I have a thought, things will happen, and I don't even need to consciously release it.

With a few weeks of release, you can do these things.

And I actually don't need sleep or food anymore. I don't need to sleep now; I'm so energetic that I even need to run around on the overpass to release it.

I started my retreat during the first week of releasing energy. As long as you continue to release and identify with what you want to control, your body will have an endless supply of energy. This surge of energy can even be overwhelming, so you need to go for a run to release it. (laughs)

At that point, you will naturally stop sleeping. You don't need to deliberately resist sleep; just use your waking hours to release stress.

Well, if you're not tired, then keep releasing, one time after another. If you feel tired, sleeping won't affect the release.

I'm just stating the point: if you use all your waking hours to do it, you'll progress very quickly. I vaguely remember Lester Levenson (The Sedona Method) saying something like that in an audio recording, if you...

The release you do before you go to sleep continues on a star-like level, even in your dreams.

So, you can sleep; there's no need to deliberately stay awake. When you've released all your energy, you'll naturally stop sleeping. Is that clear enough? (laughs)

Go ahead, and I wish you success. (laughs)

Yes, why not take this method to its fullest potential? It can bring you even greater benefits.

[November 7, 2020: Something happened with just a thought]
Bethlehem Star: You've made great progress these past few days, haven't you? (laughs)

Wind: Have you ever experienced tranquility? It's a feeling of time standing still. I just looked at the descriptions of tranquility on an emotion chart: infinite, eternal, immortal—that's the feeling.

Bethlehem Star: Not yet (laughs). I've only experienced a few seconds of fear of losing my life.

Feng: It was a mistake of me to mistake utter despair for calm.

Bethlehem Star: Hahaha, I've been one for many years.

Wind: Have you experienced tranquility now?

Bethlehem Star: A few seconds, not entirely calm, a preview, and then it dropped to the bottom.

Feng: That should be a huge encouragement. (laughs)

Bethlehem Star: There's one thing I remember every day: that feeling.

Wind: I stayed in many five-star hotels without spending any money.

Bethlehem Star: Hahaha, just like Lester Levenson (The Sedona Method) Levenson. That's quite a successful experience.

Feng: Actually, this isn't the experience that led to this success. Last time, I stopped accepting money and stopped working because I felt strongly that I didn't need money anymore, so I really didn't need money anymore.

Bethlehem Star: You can still do it now, right?

Wind: Well, I've been experiencing something Lester Levenson (The Sedona Method) mentioned about things happening ever since last time. It's become a recurring experience, so I haven't emphasized it.

(Note: In this conversation, Feng also mentioned some transcendent experiences, similar to those Lester Levenson (The Sedona Method) had previously discussed. Because these are not suitable for publication in a publicly available booklet, some of the dialogue has been omitted, and only excerpts are provided. Feng personally witnessed Lester Levenson (The Sedona Method) 's statement that "things happen effortlessly with just a thought," and let us also achieve this state through continuous release.)

But what I'm actually asking is, why don't we go through the whole process and achieve perfect freedom, so that we're free from worries and pain, where we can have everything with just a thought?

One day we will do it, every one of us. Why not now?

—Lester Levenson (The Sedona Method) Levenson

Everything happens effortlessly; simply place a thought in your calm mind, and it will manifest quickly. So why not do it over the next few months?

Be smart.

—Lester Levenson (The Sedona Method) Levenson

[November 24, 2020: Continuous release is achieved through six steps, not through external actions, not through seclusion, or turning off your phone.]
Go All The Way: I still haven't been able to release my pent-up emotions these past two days, and I was especially sleepy on the first day of my retreat.

Feng: That's why I don't recommend others go into seclusion. (laughs)

Go All The Way: You want to sleep as soon as you release, and you also want to sleep even if you don't release; there's simply no way to release.

Wind: Locking yourself up isn't very useful; karma (subconscious programs / thoughts / feelings) cannot be locked away.

Go All The Way: I didn't shut myself off. I did what I was doing as usual, just without checking my phone or group chats, and ended up feeling incredibly sleepy. That was my seclusion; I felt a bit better the next day.

Wind: But the release efficiency didn't meet my desired standard either.

Go All The Way: Yes, I can't get back to the breakthrough state I had last time, which lasted a whole day. I'm just stuck.

Feng: Sustained release is achieved through six steps, not through external actions, not through seclusion, or turning off your phone. (laughs) By entering the six steps, you can continue to release even while chatting.

Go All The Way: Yeah, last time I just chatted and it was a whole day of relaxation.

Now I can't even release for ten minutes, it seems like I've suddenly stopped releasing altogether.

Wind: Just go back to the six steps. Actually, I don't recommend seclusion unless you release your natural inclinations to cut off contact with the outside world.

Go All The Way: I thought it was my phone that was distracting me, making me unwilling to let go.

Wind: No, it's your karma (laughs), it's your program that's preventing you from releasing. Take full responsibility, don't blame your phone.

Go All The Way: I thought disconnecting from the internet would allow me to continue to unwind.

Feng: **This is a misunderstanding for many people. They look for external reasons, such as some thinking that their work is holding them back; some thinking that if it weren't for their current situation, they would be free long ago; some thinking that their family is holding them back... In reality, none of these are true. The only one who can hold you back is yourself. Take full responsibility.**

Go All The Way: I forced myself not to look at my phone so I could focus on releasing stress, and the phone did indeed stop bothering me, but I still didn't want to release stress. So it wasn't the phone at all; I was just stubborn, thinking that external things could prevent me from releasing stress.

Wind: Just let them go, forget about seclusion or chatting. If external things could make people achieve the six steps, then saints could be mass-produced. Lock everyone up and force them to release. (laughs)

When you continuously release, you will automatically isolate yourself; when you are determined to turn inward, nothing and no one can disturb you.
[2020.10.23]

Wind: When you continue to release it, you will automatically isolate yourself.

The six steps don't ask you to resign or isolate yourself; they simply ask you to continue releasing stress. When you continue releasing stress, isolation will occur automatically.

Sustained release doesn't require a quiet environment because your world is merely a projection of your thoughts; you can't change the cause by doing something to the outcome. **If you feel noisy, it's just a feeling; go back to step three and release the feelings you currently want to control and identify with.**

You'll find it difficult at first, so you can start by utilizing all the time that doesn't require mental work. As you do this, the continuous release will generate momentum, making it easier and easier for you to release while doing other things.

If you continue to release yourself, you'll find that you no longer need to do anything because you're no longer creating that image. You're no longer creating the image of "I need to work."

[2021.1.7]

Yitian: "When you continue to release, you will automatically isolate yourself." Does this mean that once you enter a state of continuous release, no one will disturb you?

Wind: Of course, the outside world is a projection of you. If you are disturbed, it only means you want to be disturbed. You created that situation of being disturbed with your thoughts.

Yitian: Did you encounter any disturbances while you were in seclusion?

Wind: No, once you decide to turn inward, nothing can bother you.

Yitian: Is it that there are external stimuli but no reaction from oneself? Or is it that there are truly no external disturbances?

Wind: It's the same thing. Outside, there's only your thought. At first, you were creating some events, but that was your desire disturbing yourself.

As you release the fear, especially when focusing on releasing the fear of death, once you've largely achieved control and acceptance, the world will no longer interfere. This is even more noticeable in a forest; venomous snakes and wild beasts will stay far away.

Yitian: For example, you're in a locked room and someone knocks on the door, but it doesn't affect you at all. Or is it that once you enter a state of continuous release, no one will knock on the door at all?

The Wind (Feng 风) : Having released enough desire for control and recognition, no one will even knock on the door.

Yitian: I understand.

[2020.10.30 Don't look for opportunities to stop yourself]
Wind: Don't look for opportunities to stop yourself. Isn't the feeling of release wonderful?

[December 28, 2020 - Ongoing, Ongoing, Ongoing]
Wind: Once you reach a more relaxed state, you should continue to release. Clear out all the underlying feelings at once.

Don't look for opportunities to stop.

Once you reach a more comfortable state, you should continue to release [the tension/relief].

Clear out the underlying feelings all at once

--wind

[Whether the goal is negative or positive, as long as there is a continuous release of energy and the motivation to release it, that's acceptable.]
[March 16, 2020]

Tiancheng: Teacher, I just wrote down a lot of goals I want and set deadlines. In the process, is it possible to achieve them simply by continuously releasing my energy and not constantly focusing on the goals, but just following the six steps?

Wind: Okay.

[July 26, 2021]

Peace of mind and freedom: Is it necessary to list goals for release, or is it also possible to simply release the feelings in the present moment?

Wind: It's up to you. Release must follow your own inner rhythm.

Feng Tan's Six Steps: Step 5
Step 5: When you get stuck, release the desire to change the feeling of being stuck.

[2020.10.18 The only reason I got stuck was because I wanted to control it]
Wind: Step five is the one you'll likely use the most at the beginning, because you'll often get stuck. But getting stuck is simply because you want to control it.

The only reason something gets stuck is because you're trying to control it. It's that simple. Release that desire to control, and the feeling of being stuck immediately turns into smoothness.

[September 23, 2020: The more stuck you are, the more you need to release it.]
The more stuck you are, the more you need to release that desire to change. Otherwise, if you suppress it into your subconscious, it will keep affecting you, and you will remain stuck.

Now you need to decide to release the control that's holding you back. Make the decision to transcend it. You need to decide to transcend it in order to become aware of it, to allow it to emerge and leave, and then do it.

Don't try to suppress the feeling, but don't run away either. Just face the feeling (situation) until you release it. Don't do anything else to escape it.

[When there is no release, that is, when things are stuck, release the desire to control or change the situation.]
Hale Dwoskin: If you are really stuck somewhere, release the desire to control or change the situation (feeling stuck).

This step is crucial; it's the safety valve of the Sedona release method, a guarantee that will pull you back if you stray from the right path.

It's especially important to remember that we easily get stuck when we try to change or control our feelings and thoughts. Therefore, when we release the desire to change or control our current feelings, our overall state will change accordingly.

It's very simple: if you experience the following, release the desire to change or control that situation.

◎ I feel too much, I can't bear it anymore.

◎ We're getting further and further away from release.

◎ You forgot about releasing it.

◎ You feel like you can't let go no matter what

◎ You cannot accurately grasp your current feelings.

◎ You feel that a certain thought or behavior pattern of yours is particularly difficult to release.

◎ You want to skip the process and release quickly and cleanly.

[October 24, 2020: Facing, Allowing, Releasing]
Wind: Don't fear stuck habits; allow them to surface so you can release them. When the feeling of being stuck arises, you have a strong tendency to change it; your thoughts at this moment are driven by that desire for change. This is the reason why any mind wants to change a process.

Can inertia be overcome through suppression?

Not facing the feelings associated with the situation is to suppress them.

Inertia is nothing more than a feeling that drives things; the program is a feeling. Going back to the third step of the six steps, all feelings are about wanting to control and identify with them. Release them.

[October 18, 2020: Because you want to escape your feelings, you've covered them with a layer of vagueness. Releasing the desire for change will make your feelings clearer.]
Wind: If you're stuck, you must first release the feeling of being stuck and the desire to change. You can't keep resisting the feeling of being stuck; it's like stepping on the gas and the brake at the same time.

If you can't let go, it's stuck, a feeling of being gripped, like you're glued to something and won't leave, or you subconsciously want to escape and are afraid to touch it—these are all signs of being stuck.

We tend to do something else when we feel stuck, and then release it when we feel less stuck. I've found this to be wrong, as Lester Levenson (The Sedona Method) said, because it represses it into the subconscious and keeps it running through your mind.

(Feng quotes Lester Levenson (The Sedona Method) from THE WAY Part 1)

Talk to the facilitator at the workshop and ask them to guide you, or you can continue to release the feeling of being stuck. Seeing that when you don't release the feeling of being stuck, you let it continue to operate, which will cause you to remain stuck.

"Stuck" means to be stuck or stagnant. It refers to any feeling that makes you stop, rather than a specific feeling called "stuck".

Another issue is that when directly confronting the fear of death at the very bottom, people get stuck; most people get stuck there.

This includes not being able to see (feelings), vague feelings, because you want to run away, so a layer of vague feelings is covered on top. To release the desire to change it, to release this stuck feeling, you can see the one underneath again.

For example, not being able to feel anything specific on certain topics is also a kind of being stuck. For instance, someone might say, "I know I want to control something, but I can't feel it," which means they're stuck there.

I am Infinity: This should be able to be stimulated using various techniques.

Wind: This is the elementary way, the way in elementary school.

Lester Levenson (The Sedona Method) 's approach to graduates of Sedona Method involves releasing the desire to change the feeling that's stuck. In other words, do you feel this feeling is too vague? Do you want to change it? Releasing the desire to change it immediately clarifies this vague feeling.

(Feng quotes Lester Levenson (The Sedona Method) from THE WAY Part 1)

Simply release the stuck feeling, or even the vague feeling—you might not even be able to see it because you're trying to escape it, or at least try to change this vague feeling—whatever it is. Once it's gone, you'll have the ability to re-enter the fear of death.

Lester Levenson (The Sedona Method) said this, and he specifically mentioned vague feelings.

When feelings are unclear, you want to change them. Because when feelings are unclear, you want to make them clearer; this "wanting" is the desire to change. Once you become aware of it, you can release it. After releasing it, you will become clear.

I've done this many times, and it's definitely a postgraduate-level approach. It's much simpler and more efficient than the elementary approach that uses scenarios to evoke feelings.

I am Infinity: The reason I couldn't feel it before was because there were things like desires to change or something else attached to it, which disturbed my perception. After releasing these, I can feel it again.

Wind: Yes, that's exactly what I meant. A vague feeling is overshadowed. This is a method repeatedly explained in "The Way."

[October 23, 2020] When feelings are unclear, releasing the desire to change them will make the feelings clearer.
Wind: When you release your desire to change a vague feeling, it becomes clear.

Every feeling we experience in the present moment stems from a desire to control and to identify with it. If we cannot clearly identify it, it remains a vague and unclear feeling. Releasing the desire to change it makes it clear.

Once you become clearer, you'll be able to perceive whether your current feelings are a desire to control or a desire to acknowledge, and then you can continue to release them.

As long as things are unclear, there's a desire to control them. The solutions for any situation during the release process are all within the six steps, so do not use methods outside of the six steps.

The third step is to recognize that all feelings stem from a desire to control and identify with them, and then to release them. If you can't do this, you're stuck, and the fifth step applies.

The inability to achieve sustained release is also a form of being stuck, driven by the desire to control and identify. In the course, the instructor said, "When your feelings arise, don't suppress them, but focus more on your desires." In other words, during release, you allow feelings to surface, but become more aware of your "desires." This is the third step of the six steps.

Be aware that all feelings are being controlled and identified by desire, and release them.

[2020.10.23 You are not without feelings; you may just be suppressing them.]
chole: I thought I had released myself to the point of having no feelings, but it turns out that having no feelings means your feelings are vague and unclear.

Wind: **It's not about releasing yourself to the point of having no feelings, because if you truly have no feelings, your experience will be incredibly beautiful. It will be a feeling of constant oneness, a pure love that will arise. Because your infinite existence is just that beautiful.**

If you don't experience this wonderful feeling, it means you have a lot of repressed feelings inside you. You're just suppressing them, running away from feeling them, instead of releasing them.

[2020.10.23 Easily allow yourself to become aware of the desire to change, release the desire to change, and you can break free from the block] Wind: After becoming aware of it, did you release it?

I am Infinite: No, as soon as I realized it, it seemed to have automatically shrunk back.

Wind: That means it's stuck. Releasing and then stopping means it's stuck. You want to release, but the release stops; that's called being stuck.

I am Infinite: Today is always like this, with very little successful release.

Feng: That means the "want to control" program has emerged, and it's time to release it. The more it's stuck, the more you need to release it, because this will allow you to unblock the program.

First, allow yourself to become aware of the feeling of being stuck, then become aware of your desire to change it. Easily allow yourself to become aware of your desire to change it, and then it will dissipate.

Reflect on how you feel now. If you're still stuck, continue to allow yourself to be aware of it, and then become aware of wanting to change it. Then, the desire to change will allow you to move away from that feeling.

Because you've been suppressing a lot of emotions, you need to continuously release them. But if you continuously release these emotions in an attempt to change things, and release them completely, this blocked process will disappear entirely and won't reappear. Future releases will, in most cases, become smooth and won't get stuck anymore. Doesn't that sound great?

It might get stuck once or twice more, because some stuck programs are deeply suppressed, but it will no longer be the norm.

October 22, 2020

"Chat"

"Chat"

[November 26, 2020: What to do if the system remains stuck?]
Tiancheng: Feng, how did you break through the program's bottleneck? I've been stuck for the past few days. I've been staying in a hotel all week.

Wind: When you're stuck, it's time to release what you want to control. But be aware that your karma will drive your actions, so you'll do other things. At this point, you'll find that whatever you do, you'll be more adept at it as long as you release. Paying attention to this will help you release.

Tiancheng: I'll do it for a bit, then check my phone. Or, I'll go out for a meal.

Wind: Therefore, Lester Levenson (The Sedona Method) did not advise people to go into seclusion. He let his students do it through action.

Tiancheng: What does it mean to do it in action?

(Feng quotes Lester Levenson (The Sedona Method) from The Way Part 2)

Therefore, there are no obstacles in action; the obstacles are identifying with the limited body and mind, and identifying with the ego.
If you try not to take any action, you will not succeed, because your karma is currently driving you to act. So if you try not to take any action, you will not succeed, regardless of your karma, you will act.
So it's useless to do nothing; only release is useful. Only release will give you all the paths. The faster you act, the faster it will come.
Therefore, action is less of an obstacle and more of a help, because when you act, you are driven by your feelings, and your feelings bring you more feelings as you act, allowing you to release all your feelings.
So you have to do it in this world, you have to do it through action; you can't do it in isolation. When you isolate yourself, you're just running away.

Wind: If you force yourself into seclusion, your mind will tend to escape. It's as if you're saying, "Ready, I'm about to release you," but there's no need for that. You can release directly and easily.

Sustained release doesn't require avoiding action at the operational level. As long as you have something you want to achieve, you have a goal, and you can maintain the motivation to release. If you get stuck, use step five.

Tiancheng: It feels like I'm constantly stuck.

Wind: That's the continuous desire for control. Actually, frequently getting stuck is a good thing, because it means your control program is surfacing. Every time you release the desire for control when you get stuck, you relieve some of it. This stage will be much better after you completely step out of AGF, and the release of LAP will be much smoother.

Tiancheng: Emotions reside in anger.

Wind: Anger can also cause you to get stuck, but you have the energy to deal with it.

Tiancheng: I remember you shared in the group in September that you were stuck for a while and couldn't even release it once. Did you have such a phase?

Wind: Yes.

Tiancheng: How did you break through later?

Wind: When you feel frustrated, you must consciously release, decide to release, and at the same time be aware of your desire to control, releasing your resistance and opposition.

Tiancheng: Is releasing desire the way to release resistance and resentment?

Wind: Hmm. I know this stage is difficult because you'll resist the release. First, you need to be clear that you want more freedom, then you need to keep deciding to release, only the most superficial things. After releasing the most superficial things, make the decision to release the most superficial things again, and continue by making one decision to release after another.

When you get stuck again and again, you release the desire to control each time. With each release, you should feel more joy and ease. This is the application of the six steps.

When you reach Nirbhabhava Samadhi, you have fully accomplished the first step of the six steps. Fully accomplishing the first step will cause you to spontaneously fall into the last five steps, so there is no need to go into detail about this point.

Before you get there, you need to keep verifying the six steps to make sure you're on your way to the first step.

Tiancheng: Before reaching Nirbhabhapa Samadhi, one needs to continuously practice.

We can't relax, can we?

Wind: Yes. As Yogananda said, one cannot relax until one reaches Nabhikapa Samadhi.

Tiancheng: So what I need to do now is to continuously release the stuck program. Feng: But don't try to release it all at once. Tiancheng: I have that tendency.

Wind: You need to release the most superficial part; releasing it once will make you feel better. If you release it again, you will feel even better. Do this patiently, and you will quickly clear away the programs that are holding you back.

Tiancheng: When I get stuck, I even doubt whether I'm in a stage where I need to release my emotions. My mind tells me that I haven't experienced enough emotional release.

Wind: Haha, don't easily regress. The six steps don't allow you to go back; all the answers are within those six steps. If you deviate from the six steps, don't trust anyone. The six steps are the perfect steps.

[December 16, 2020: I'm so angry and can't release it, what should I do?]
Shuxin: Teacher Wind, I have another trigger point. Some things ignite my rage, and I feel like killing that person. I want to swear and curse. At these times, I can't calmly release my anger. What should I do?

Wind: First, allow the emotion to be expressed, then you'll be able to release it.

Shuxin: Can I swear, but not at the person directly? Feng: Yes, if you really can't control yourself, allow yourself to lose control a little, then easily focus on your feelings.

Expressing my thoughts: So, if I can control myself, I shouldn't go crazy?

Wind: Don't suppress your feelings, but don't let them erupt too violently and get out of control. Be especially careful when encountering strong emotions.

Expressing my feelings: When I really want to express myself but choose to hold back, is that suppressing my feelings?

(The wind quotes two passages from Lester Levenson (The Sedona Method) Levenson.)

We now spend 99% of our time subconsciously suppressing feelings accumulated from the past. If all that anger were to surface at once, we would completely lose control and could potentially hurt someone, so it is essential that we suppress that accumulated anger.
Similarly, grief can overwhelm us if it surfaced all at once, to the point where we can no longer control ourselves.
This applies to all emotions. There are so many emotions accumulated from the past that we have to spend the vast majority of our time suppressing these pressures.
I call them pressures because every subconscious feeling wants to surface and reveal itself. We are very careful to bring them to the surface, and then let go of the control, releasing the subconscious pressure and drive, and letting them flow.
...
This technique first shows you the full picture of your mind and emotions, and how they are connected. It brings your subconscious mind to the surface, from where we usually don't look, to where it is right in front of you—so that you can do something about it.
It shows four things we can do about our emotions and feelings. The worst thing we can do is suppress them. The second, slightly better, bad thing is to run away. The third thing we can do is begin to release from suppression, which is to express your feelings or emotions. The fourth thing, which is what we need to do, is to pour out your suppressed emotions.

——About Releasing (1) Audio content from Lester Levenson (The Sedona Method)
Levenson's early days when he established the Sedona Method Release Technique

Wind: These key parts have all been translated. If you don't allow them to be expressed, you're suppressing them. But if too many feelings surface all at once, and emotions get out of control, you won't be able to release them either. Therefore, you must be very careful to let them surface, and don't force the process.

Mu: What should I do when I lose control of my emotions?

Wind: If you really lose control of your emotions, let them be for a while. Allow them to express themselves, and you will be able to release them.

[November 10, 2020] When you feel angry, allow yourself to express it. You don't need to finish expressing it; as long as you don't suppress your feelings, you can release them.
Being there: When angry, turn inward, don't suppress this energy, but experience and release it. Isn't that enough? Expressing anger outward to others is a habitual behavior; at this time, you are being manipulated by emotions and have lost awareness.

Wind: I know what you mean. That's what they teach in Vipassana. In: Lester Levenson (The Sedona Method) said to take 100% responsibility for yourself. Wind: Lester Levenson (The Sedona Method) said expression is the beginning of liberation, not a substitute for liberation. Let the things come out. Let's review the way: In the world, when you want to go out, you have to suppress it, or you'll be killed. If you express anger towards the wrong person, that person will either beat you up or shoot you dead; this is getting worse. Yesterday in California, hundreds of police officers were patrolling the streets to stop gang shootouts. Yesterday, there were three gang shootings in Los Angeles. You can't stop it outside, but here (referring to the place of liberation) you have a very good opportunity to express and release, to move forward, to move upward.

He's not saying you have to express yourself everywhere. (laughs)

Feng: The discussion above has been a bit disorganized, so let me summarize it briefly. First, I know that many people have learned about other teachings and will introduce the concepts of "with awareness" and "without awareness" into this discussion.

However, Mr. Lester Levenson (The Sedona Method) meant that we have four ways to deal with emotions: the first and worst is suppression; the second is slightly better, escape; the third is the beginning of release, expression; and what we need to do is the fourth, release.

Because expression is the beginning of release, you will find that if you don't allow it to be expressed, you will continue to suppress it.

Do not introduce the concept of awareness, because sometimes this kind of "conscious expression" actually implies a kind of repression.

In theory, awareness is good, and I know that—pure awareness. But introducing these concepts actually confuses these simple teachings.

Lester Levenson (The Sedona Method) 's point is simple: you have to allow yourself to express yourself, and then you can release it. Allowing yourself to express yourself doesn't mean you have to finish expressing yourself. For example, you might want to get angry, and at that

moment you subconsciously want to suppress it through some method or even a Sedona Method release technique.

Now you allow yourself to express yourself, and perhaps the moment you do, you'll immediately become aware of it. The moment you're about to get angry, you find yourself releasing it. You don't need to finish the expression.

The era of the Internet of Everything: Was it released as soon as it got angry?

Wind: Yes, often.

"Zaiyan" can be understood as meaning that when there is no repression, people are free to choose to simply release their emotions or choose a way to express themselves to others.

When people are repressed, they are not free. They may be even angrier, but they don't express it, or if they do, it may be distorted.

Wind: Yes, when you're not suppressing your feelings, you can choose to express or release them. Actually, if you've really tried it, you'll find this: you might express a little bit, and then you can immediately release it. If you're not allowed to express yourself, you might never be able to release it.

For example, if you can't sit still but force yourself to sit there to release, you might be stuck there all day, struggling with the situation. In this case, simply allowing yourself to stand up and walk around might help you release smoothly.

I am infinite: You must finish expressing yourself, otherwise your mind easily deceives itself. Where permissible.

Feng: Those who have truly experienced release will have this experience; it's not always fully expressed. Sometimes you're ready to argue, but suddenly that feeling comes, you're released, you leave, and then you don't want to argue anymore. (laughs)

[November 10, 2020: Expression is the beginning of release. When any emotion arises, resisting it is not allowing it to be expressed. Allowing it to be expressed allows it to be released.]

Feng: This is a passage from "About Releasing," which shows "four things we can do about our emotions and feelings. The worst thing we can do is suppress them. The second, slightly better, bad thing is to run away. The third thing we can do is start releasing from suppression, which is to express your feelings or emotions. The fourth thing, which is what we need to do, is to pour out your suppressed emotions."

I am Infinite: These past few days, I've also strongly realized that you shouldn't suppress your emotions. Just let yourself express them! Once you've expressed them, you'll find that releasing them is very easy. But releasing them after suppressing them is very difficult.

Wind: The beginning of release. (laughs)

the beginning of releasing the suppressed feelings.

I am Infinite: Because I find it so difficult to even feel emotions, and the suppression is outrageous, I am extremely good at suppressing my expression.

Wind: Every suppressed feeling wants to leave. I am infinity. Yes. Wind: Another point is that when you are in a state of utter despair, you actually don't want to move. At this time, forcing yourself to be diligent is also suppressing utter despair; you are not allowing utter despair to express itself, so you must allow yourself to be lazy.

Then bring out that feeling.

Forcing yourself to make decisions and take actions when you are fearful and anxious is the same; it's suppressing your emotions and preventing them from being expressed.

I am Infinity: Oh, I see. I realize I don't understand expression very well. Wind: You might think only strong emotions like anger constitute expression. I am Infinity: Yes. Wind: But if you're clearly in a state of utter despair, yet you strongly resist it and try to act outwardly, that's also suppressing it.

I am Infinite: (laughs) Indeed.

Wind: For example, you may feel lazy, but you force yourself not to be lazy. Real change in action only happens after you release your emotions, causing them to shift upwards.

[October 23, 2020: Control, recognition, and security are not bad things, but "wanting" will keep you driven by a sense of lack.]
Wind: The release process is a technique that awakens the instinct to release.

You can control your feelings and release; in fact, Lester Levenson (The Sedona Method) used the phrase "control your mind."

However, "effort" implies "wanting to control," and wanting to control equals a lack of control. Therefore, once you exert effort and want to control, you will get stuck.

When something gets stuck, it's because it's trying to "take control." If you don't release this process that's causing the problem, it will continue to get stuck.

When you release the program that you want to control, you will feel a sense of freedom because the program drives your feelings, and everything that happens next will be under your control.

Therefore, it's not that you can't control and release your feelings, but rather that you need to use a specific process and techniques to control them, rather than relying on your past habits.

Control by releasing what you want to control, gain recognition by releasing what you want to gain recognition, and gain security by releasing what you want to gain security.

Control, recognition, and security are not bad things, but "wanting" will keep you driven by a sense of lack.

Actually, I have a view on personal insights. Any insights gained from personal experience should be tested using a six-step process. If it conforms to the six steps, then it is correct.

Pay attention to the third step: immediately become aware of whether your current feeling stems from a desire to control or a desire to identify, and then release it.

When you feel the urge to control, release that urge instead of letting it linger and operate within you.

If you try too hard to be aware and explore, you are doing it with a desire to control. You should become aware of this desire to control and release it.

It's not a matter of using your mind, it's about how you direct it, what direction you take. Lester Levenson (The Sedona Method) describes it as "using the mind to eliminate the mind," and the most crucial point is, what direction it leads in.

Happy Cat: Can it be understood as the mind giving a direction, and then witnessing the "infinite" complete it?

Wind: No, it's about following the release process, following the six steps. It's not about "abandoning the mind," not about "not controlling," but about "doing what you want through the release process." Lester Levenson (The Sedona Method) isn't saying "you shouldn't want this or that." Lester Levenson (The Sedona Method) isn't condemning those "wants," but rather "getting everything you want through release." So, follow the release process, follow the six steps, keep it simple, and don't add anything else.

The process is fixed: let the feelings surface, see if it's a desire to control or to identify with them, and then let them go.

If you don't follow the six steps, you can't release the pent-up emotions. You can't do it because you haven't tried. Just do it, and you'll succeed. Keep the six steps with you. Stay pure, follow

the process. Keep it simple, sweetheart—this is Lester Levenson (The Sedona Method) 's kiss principle.

Lester Levenson (The Sedona Method) said it's simple, but what people have been doing all along is making it overly complicated.

We can use many language systems to discuss the same thing, and we may switch between many modes of expression, but those are not necessary.

What is necessary? Learn the release process and the six steps; these are all the tools and maps you need on your path to freedom.

[November 17, 2020] When you stop releasing, you need to remind yourself to release; but when you are suppressing, you need to remind yourself to relax.
Wind: Don't forget the goal. Take a bite first, get the benefits first. (laughs) Bethlehem Star: Next, the gaping maw. (laughs) I am Infinity: Aww~

Wind: Where's your pot? And your iPhone?

Bethlehem Star: Two. (laughs) I am Infinity: [helplessly] Forgot again. Wind: Habitual forgetting, because of the aversion to the goal, a habit of escapism has formed. (laughs) I don't believe I can get it through release.

I am Infinity: Indeed, I felt that disgust because I felt it was difficult to achieve, so I felt a strong aversion to it.

Wind: I still have to overcome this hard-to-achieve aversion, which is just a feeling.

Chloe: I find it easy to release highs, but lower-level emotions like grief and despair are not so easy. Why is that?

Wind: Lester Levenson (The Sedona Method) said that because it's too heavy, it's easy to get stuck. So when you're high, it's a great opportunity to dig down.

When you reach a high point, you have the power to look deeper and bring out and release those heavier emotions, which is why you need benefits.

Additionally, it's very easy to get stuck in AGF (aggregate function), I've experienced this myself. Because the AGF level is so low, it's easy to feel inadequate and give up on releasing it.

However, if you force yourself to release, you might be controlled by fear and overexert yourself. That's why when I'm releasing using AGF, I have to refer to step five after a few releases. To release continuously, you can't rely on effort.

Roller: Yes, that's right. Step five is very important at the beginning.

(Then Feng/Wind shared a private chat with Aheng) Feng: I feel very relaxed and happy every time; the release itself is very enjoyable. Bethlehem Star: Yes, release should also be effortless; it's already done before you even realize it.

Wind: So when you're trying to release something, you still need to be careful because it's an effort to control it. Step Five. When you're trying, you're trying to control it.

Bethlehem Star: Yes, release requires continuous effort, not just hard work. Wind: Yes, I saw a passage in the Pali Canon, a quote from the Buddha.

Translation: The celestial being standing to one side asked the Buddha, "How did you cross the flood?"
“Friends, I cross the torrent without stopping (or: without standing still) or exerting force.”
"How then, Your Excellency, can you cross the torrent without stopping or exerting force?"
“Friend, when I stop, I drown; when I exert myself, I am swept away. So I cross the torrent without stopping or exerting myself.”

Star of Bethlehem: Perfection. Sometimes we use too much force, not power.

Wind: Actually, it's about suppressing feelings. All efforts are efforts to suppress or repress feelings.

Star of Bethlehem: To some extent, yes. Wind: Control. Star of Bethlehem: Controlling the process, wanting to see the result. This is not what a good caster needs to do.

Wind: Hmm, it's still in the fifth step of the six steps.

(Let's continue chatting after we finish reading Feng and Aheng's private chat)

Roller: I was too controlling before. (laughs) Bethlehem Star: Me too. Roller: It's okay, once you release enough of that controlling urge, it'll be easier later.

Wind: release takes no effort, zero.

I am Infinity: I sometimes inadvertently become someone who tries to release things, and then I might end up being suppressed.

Wind: It's normal to have an overly strong desire to control things and to feel overly burdened by emotions. Releasing these emotions through AGF can be difficult; I often got stuck back then too, and I would discuss this problem with everyone I met.

Roller: (Laughs) Now let's look at step five.

I am Infinite: I guess most people don't know what being stuck means. Roller: Hale Dwoskin calls it resistance. I am Infinite: When you're stuck, trying to release it becomes repression, and then when the emotion is gone, you think you've released it.

Wind: Of course you'll get stuck if you try too hard. There's so much accumulated garbage; even Stephen says it's not easy.

[July 26, 2021] The Sound of Clouds Passing By: Teacher, could you explain this section in more detail? (Referring to the section about surviving the flood mentioned earlier) How can we do this in our daily lives?

I understand this principle in my mind: release takes no effort, but how can I actually do it? There are so many things in life.

Wind: This passage is a record of the Buddha's teachings in the Pali Canon, which the Buddha summarized as the Middle Way.

When the Buddha was still Siddhartha, he studied under various masters of the time and reached the highest stage of meditation. But he discovered that those suppressed feelings were like silt that had sunk to the bottom of a river. When he was in a state of concentration, they were suppressed. But when he emerged from that high concentration, feelings and thoughts surrounded him again, like turbulent river water.

Siddhartha then continued his journey and learned about asceticism from Jain ascetics. He underwent six years of asceticism but did not experience liberation.

The idea of the Middle Way came to him when he was in a state of extreme despair, from a musician: when the strings are too tight, you need to loosen them; when the strings are too loose, you need to tighten them. This helps you understand the meaning of that passage.

When you stop releasing, you need to remind yourself to release; but when you are suppressing, you need to remind yourself to relax.

The sound of clouds drifting by: Yes, thank you very much, teacher, I understand.

Feng Tan's Six Steps Step 6
Step Six: Each time you release, you feel happier, lighter, and more liberated. With each release, you become increasingly joyful, relaxed, and liberated. You have more motivation to go free.

[2020.10.24 The feeling of release is verified using step six; each release brings ease and joy.]
Wind: If every release brings you ease and joy, then you are releasing. If you stop releasing, then you are stuck. Continue to release your feelings, and continue to feel more relaxed and joyful.

[October 22, 2020: Releasing the feelings that have been concealing one's true nature naturally brings pleasure.]
Wind: You can use step six at any time to verify your release. After feeling relaxed and happy, continue to release what you want to identify with and control.

Because your natural disposition is one of pleasure, and if there is no pleasure, it means there is something covering it up, which is easy to understand.

[October 22, 2020: Every release brings joy and freedom, making you naturally want to continue releasing.]
A release that isn't stuck means that with each release you feel more relaxed, joyful, and free. Use step six to confirm your release. If you feel like you're fighting a protracted battle, you're stuck. If you feel like you're forcing the release, you're stuck.

It's important to note that release is not a protracted battle. I know continuous release sounds like a protracted battle, but it's not. Each release brings you immense pleasure and freedom, and then you naturally want to continue releasing.

[2020.10.23 Every release brings greater ease and joy] Wind: The sixth step means that every release brings greater ease and joy. Note that it is the joy brought by release, not the joy brought by other restrictive methods.

Paying attention to the relaxation and pleasure brought by the sixth step will greatly facilitate the first step.

[2020.10.18 The sense of freedom brought by the sixth step will strengthen the desire for freedom in the first step]
Wind: The sixth step, which is also the step we are most likely to overlook.

Each release makes you more free, which can be described as relaxed and enjoyable, but ultimately it is about freedom.

The motivation from these experiences will strengthen your desire for freedom in the first step, and as Lester Levenson (The Sedona Method) said, "If you do the first step thoroughly, you will naturally follow the next five steps."

[November 20, 2020: Using the sixth step to facilitate the first step, gradually shifting direction]
Tiancheng: How did you truly achieve the first step?

Wind: Implement the six steps. Using the gain of the sixth step to promote the first step is a perfect process.

You normally seek happiness everywhere in the world, and it becomes your primary goal. But as you reap the rewards of letting go, you increasingly discover the true source of happiness (within your self), until you discover that the sole source of happiness is your own infinite existence within you. At that point, you lose all external goals, your entire direction reverses, and you reach the first step. When you reach the first step, you fall into the next five steps.

[2020.10.22 Reminding myself of step six each time I release something greatly speeds up the release process.]
Wind: The desire for freedom requires motivation. Each time you remind yourself of step six, it subtly and fundamentally adds momentum to your first step. This greatly accelerates your liberation process, as the subsequent steps will naturally follow.

The key word for step six is "more." Each release brings greater joy, ease, and freedom.

Note that this applies to each instance. Once you get stuck, you won't want to let go. The urge to escape will quickly pull you in the opposite direction.

Remember what I said a few days ago? Your whole mind is filled with desires, so you'll always have desires before you achieve freedom. The difference lies in how you direct them—whether you steer them towards freedom or towards restriction.

The desire for freedom leads to further liberation. In other words, once you've done it the first time, and you know you'll feel even better and experience more freedom next time, you'll naturally want to do it a second time.

After feeling joy, continue to release. Then you will feel even more joyful and free. Then you release again, and it will soar once more. The feeling keeps rising. The continuous joy will give you the motivation to continue releasing.

[2020.10.23 What to do if you don't feel pleasure when releasing?] I am Infinite: How do I do the sixth step?
Wind: Every release brings ease and joy. I am Infinity: If you can't release anything, there's definitely no joy. Wind: If you remind yourself of this (referring to step six), you'll stop what you're doing now and easily allow the desire to control to surface.

Whenever you exert effort in an attempt to control something, the pleasure will be blocked because you are trying to control it.

It seems that many people don't know how to do the fifth step. Let me share it in detail. If you follow the original process, you will find that the first step is to "relax as much as possible and

focus your attention on your inner self." Be aware of your current feelings in a relaxed and comfortable state.

The specific application of step five is indeed something that is easy to misunderstand. People often find that they cannot feel the urge to control their feelings, so when they try to release that urge, they get stuck indefinitely. Therefore, relax and become aware of the most superficial "want"—you only need to be aware of one "want" at a time.

When you get stuck, it's obvious that you want to change it. Notice that you're exerting force, and this "effort" is the desire for control. It's right on the surface, so you don't need to deliberately dig into it.

Control is the only element that gets stuck.

Another point is that, like all feelings, it cannot be released all at once. **So when I guide others, I will say, "Do you still want to change how you feel right now?" Allow more desire to change to be noticed. When you successfully release the desire to change that is causing you to get stuck once, you need to feel whether there is any left and release it a second time.**

Once you completely release your desire to change it, you'll immediately find the release process becomes very smooth. If you only release a little and suppress the rest, continuing to use this desire to control other themes, then that unreleased desire to control will continue to operate within you, causing you to get stuck again during a future release.

This was also the biggest obstacle for me at the beginning of my continuous release. In fact, we just ignored it when we were releasing. So, to reiterate, use the six steps. The six steps are the only key. It is not just a theory. It is a map that will guide you along the way.

[September 19, 2020: True release, every moment brings joy]
Wind: The feeling of release is when the sensation covering you clearly leaves, and then a surge of pleasure rises from below—that's a release. If not, it's probably just your brain's imagination.

Sui Le: I have never experienced a moment of pleasure.

Wind: Hmm, then you've identified the problem. You must first learn to let go before you can talk about continuous letting go. True letting go is about becoming more joyful each time.

Sui Le: Am I releasing it incorrectly?

Wind: Based on my personal experience, that's probably not right. Because once you've experienced release, you won't be confused.

Sui Le: That might be wrong. What should I do?

Wind: **The release method is not complicated; it's simply about letting up and letting go. However, many people haven't experienced release in practice; they mistake some mental imagery for release.**

Try not to modify the method when releasing it, as that will only weaken its power. Don't mix and match, don't modify, try it this way and see if you can get a feel for it.

Release is a very clear feeling. Once you release something, you will find that this experience is clearly different from repression and escapism, so you will not confuse them.

Sui Le: What's my problem?

Feng: I **think you're suppressing your emotions, it's a habitual suppression. When I practiced Larry Crane's book 'The Book of Abundance', I always suppressed my emotions because I misunderstood the meaning of the tube method, so I imagined a tube and tried to squeeze it out.**

Later, I read a sentence in a book that gave me my first experience of release. It was about "feeling that you also want to get out" and "decompression (relieving stress)." **Feeling yourself being pushed outwards, as long as you don't suppress it, let go, and it will go out on its own.**

That experience revolutionized my understanding of release; since then, releasing has become easy and clear. Try it more often.

For me, reciting a hundred verses of God is not as impactful as the experience of a single, clear release (letting go).

Therefore, the key lies in how to release and how to sustain the release.

As for the truth, you'll see it if it's continuously revealed; there's no need to constantly study it with language and words. Any further research is just language and words.

(Note: This excerpt only includes a portion of the dialogue, emphasizing the importance of your own release. Don't mistake the lack of release for actual release, and remember to use step six to examine your release. Only by honestly facing the results of your release can you move forward better. The problem isn't not knowing how to release, but rather not knowing you can't and mistaking repression for release.)

[October 21, 2020: Continue to release your feelings, continue to feel more relaxed and joyful]
Q: How can I continue to release the feeling of pleasure?

Wind: Be aware of what you want to do about your current pleasant feelings: Do you want to maintain this pleasure? Or do you want to change it to make it even more pleasant?

When you release the urge to control, your feelings will move up. You'll find that the pleasure you felt earlier was only relative; there are even better feelings to come. As you continue to release, the feelings will get better and better. So don't stop here; strive for ultimate freedom.

[December 3, 2020: Sustained release cannot be achieved through coercion; it is built upon the ease and pleasure brought about by step six.]
Wind: You can set the number of releases, but be careful, if you use too much force, you will get stuck.

You can't do it with that kind of pressure. The continuation of the six steps is based on feeling more relaxed after you release.

Remember these six steps and use them to guide your release.

[November 17, 2020: You can't force yourself to release; you'll only release when you see the benefits it brings. So please constantly confirm the gains you get from releasing and your direction.]
Wind: Rely on six steps. Begin with six steps, end with six steps. Use your gain to confirm your direction. Continuous release has become your "task," which is not good. Continuous release is beneficial because every release has its advantages.

This is what step six says: Each release is easier and happier.

You feel good, so keep letting go. If you just force yourself to let go, you'll stop; you won't be able to continue because you're suppressing your desires for the world.

My method is to constantly confirm my gains and my direction.

For example, she was about to listen to music. What did she want to get from the music? Could she get that from the release? Could she try it?

Continuously affirming your gains will help you maintain a state of release. If you say, "I can do it, I must release, I can't listen to music," it won't work because a subconscious direction towards listening to music has been suppressed. Your conscious and subconscious minds are in a tug-of-war. Ignoring it won't work. Write down the possibilities you believe can bring happiness, and identify the areas where you think there are opportunities.

Happiness—where do you actually seek happiness?

If you suppress these desires, you can't take the first step. You can force yourself to do homework and work, but you can't force yourself to release them. (laughs)

Let me elaborate on Lester Levenson (The Sedona Method) Levenson's favorite teaching: get everything by releasing only.

What do you want? How are you going to do it? Why not get it through release? This is how you practice; you choose to release.

Sometimes you might spend an afternoon doing other things without releasing your inner self, because your subconscious is seeking something, and you can't force yourself to release it.

You need to see what you are seeking and ask yourself, "Can I get that from release?" See which way is easier, more joyful, and then choose release.

That's why I say successful experiences are important. You have to gain benefits first. You won't do it if there are no benefits. It will try every means to avoid or resist release. That's your mindset.

I remember saying before that focusing on step six truly put me into a state of sustained release.

(Feng then shared two screenshots of his private chat with Aheng, the contents of which are as follows)

Bethlehem Star: I was trying really hard to release all night, but I didn't get much out of it. I only got some results when I relaxed.

Wind: You see, forcing a release violates step six; you're trying to control it. Bethlehem Star: Absolutely (laughs). Wind: So it won't happen.

Bethlehem Star: I finally stopped today to relax a bit.

Wind: **I've noticed something. When you're stuck, you actually want to control it.**

Bethlehem Star: You get stuck because you want to control it (laughs).

Wind: But the way you get what you want is by mentally struggling against it. That's not "get everything by releasing only." You're trying to release it through the struggles of the world.

Bethlehem Star: Fighting, fighting, fighting! I've found that reminding each other is really helpful.

Why do many people feel sleepy after releasing stress? It's simple: because sleep is more comfortable than forced release. The mind always tends to do what's more comfortable.

That's why Lester Levenson (The Sedona Method) always makes you confirm your gains; it's very important. Step six cannot be ignored, so you need to keep reaping the benefits.

From the moment you begin to release, you must feel better with each release in order to keep going.

Once you feel compelled or strained, immediately relax and release the urge to control.

If releasing makes you feel more comfortable than sleeping, you will naturally tend to release; it's really that simple.

That's why I said you haven't seen the complete path, so naturally you'll have doubts. If you experience the six steps, you'll know its perfection; all of Lester Levenson (The Sedona Method) 's instructions are about it. Without it by your side, you'll stray from the path without even realizing it.

The Lester Levenson (The Sedona Method) Levenson's six steps are a tool to guide us on our journey; use them to replace our minds, to be our own minds. Hold them in your hands, keep them close at hand.

The six steps must be clear. Once you understand them, they will guide you on the path. What does "clear" mean? It means you can use them and consistently apply them.

None of the six steps can be ignored; if even one step is not done, the process will stall. You can't say, "Ignore step X first," because doing so would prevent you from continuing.

Following the six steps is simple; maintaining illusion of limitation is difficult. See the feeling, let it go, clear away all the feelings driving your thinking—that's it.

Make a free decision, and decide not to stop until you have achieved freedom.

--wind

In these six steps, your release will be continuous.

Throughout the six steps, pleasure also increases continuously.

If you don't follow the six steps, you'll stop.

Anything not included in the six steps is unnecessary.

Keep it by your side.

Remind yourself constantly.

--wind

Why emphasize only six steps? Because the mind adds a lot of unnecessary things based on different limiting concepts.

The six steps are a straight path; if you follow the knowledge in your mind, you may very well veer off in another direction along the way.

To ensure that the Sedona Method Liberation helps everyone, let us all work together to keep it pure.

—Wind, October 23, 2020

Appendix 1: After experiencing the simplicity and efficiency of release, I abandoned all other methods.

You will find that the Sedona Liberation Method is the only effective and simple method in the world today that can be quickly proven by your experience. Everyone, in every action, is searching for our ultimate state within us, but they are looking for it where it doesn't exist—in the material world. This method will enable you to get anything you want and help you reach the highest state. What the world needs right now is love, more love, and now you will prove it through your experience using the Liberation Method, which simply releases non-love and further allows you to express the love that already exists naturally. Your life will become healthier, happier, and more abundant. Good luck and success. —Lester Levenson (The Sedona Method) Levenson

[November 14, 2020]
Wind: I've learned many things, received many different teachings. But my experience tells me that those things take a very long time, or don't lead to the destination. Only the Release Method has allowed me to experience efficiency and get there quickly.

I never understood this. I thought other methods should also work, but my experience tells me that the release method is the only efficient one.

Until I saw Lester Levenson (The Sedona Method) 's statement and heard a few other sentences in the audio, I immediately understood that the release method is not just one of many methods; it is the only simple and feasible method in the world today—the only method

globally. You can immediately dismiss any "masters" who claim to use other methods as not useful.

Aside from those who returned to spread the teachings, such as some yoga masters, many of whom had cultivated very well in their previous lives, it seems that even Yogananda's most favored disciple did not achieve enlightenment through Kriya Yoga.

Kriya Yoga is already the "airplane" path, the fastest in yoga, while the release method is the rocket path, the most direct.

Go All The Way: Lester Levenson (The Sedona Method) also said that there will be a way to make people free in an instant in the future.

Wind: It will happen in the future, but not in this era. The release method didn't appear in the past because the world hadn't reached that stage yet.

Roller: Methods are born out of necessity.

Go All The Way: Well, even now, only a minority of people practice the release method, and very few people haven't distorted it.

Roller: Most people who learn the release method don't pay attention to the six steps.

Wind: Actually, this is strange. Lester Levenson (The Sedona Method) has emphasized the six steps many times, and Kam Bakshi (Kam Bakkshi) has also emphasized them. I have always released on my own, and I have always attached great importance to the six steps from the very beginning.

Roller: But most people really just use it to release emotions and improve their lives. As you said, most people's karma limits how much they can value this method. Take the third step of the six steps, for example; very few people actually do it. They just release emotions superficially, let alone the other steps. If you don't do the first step at first, but do the last five steps, you'll experience a huge move up.

Wind: Release from desire/wanting is essential; this is the third step in the six steps. Without it, you cannot restore the effectiveness of this method.

[October 1, 2020]
Wind (Feng): I myself have read a lot about religion, philosophy, and meditation, but I don't talk about them anymore because these conceptual things are often obstacles. When I was studying Buddhism, I was very serious about it, learning Pali and reading the Pali Canon.

Da Lu Zheng: Why did you give up Buddhism?

Wind: Because the release method is more effective for me. Lester Levenson (The Sedona Method) said that just one release is equivalent to several months of meditation, which is very true for me because that's how it has been in my experience.

I used to practice Vipassana quite well, but it's definitely not as efficient as the release method. So I stopped caring what it was and just used what was most effective for me.

When others discuss Buddhism, I generally don't interrupt. I believe such metaphysical discussions are often pointless. The focus now is on "how to do it"—how to achieve it, how to reach it. Even studying Buddhism is like a raft—you need to know how to cross the river, and that's the key.

I've spent many years on research and studying Buddhist scriptures, and while I used to be more knowledge-based, the insights it gave me were not as profound as the release I've made in such a short time.

Being honest with yourself will reveal whether you're standing still or moving forward. When you accept conceptual or knowledge-based things, it's easy to create a misconception that you know a lot, but that's just intellectual accumulation.

The mind cannot comprehend things outside of itself; it merely uses existing experience to speculate about something you have never seen before.

The difference between imagining, simulating, and actually seeing is enormous. Learning the Release Method is experiential.

I've met many people who practice spirituality and traditional religions, but their minds are filled with all sorts of opinions, making it really difficult for them to make progress.

Today we're talking about the translation of Starry Sky. Starry Sky was an early propagator of the Release Method, and I'm grateful for his efforts. However, there's a problem with his translations: they incorporate too much common spiritual vocabulary. But Mr. Lester Levenson (The Sedona Method) actually dislikes using those terms. He prefers to express complex concepts in the simplest language possible, and he likes to use everyday English. So, when I translate, I try to stay as natural as possible and avoid using overly complex words.

Lester Levenson (The Sedona Method) Levenson's style differs from other masters; he rarely uses words with strong classical religious connotations. But in their translations, those words are added back in.

Therefore, when I talk about the theory of liberation, I will set a principle for myself: I will absolutely not use anything outside of the Lester Levenson (The Sedona Method) system to discuss it; all the language is his own.

I will not discuss this in the context of Buddhism, even though I have studied Buddhism. I will not mix the teachings of the two masters, because I believe that their respective paths are complete and do not need to be pieced together by our egos.

I used to read the Pali and English versions side-by-side, which took me seven or eight months. I find it quite strange to combine various teachings; does it mean that every master doesn't teach a complete map, and you have to piece it together with your mind?

Minnie: Wind, does the release method involve religious beliefs?

Wind: Not involved. Lester Levenson (The Sedona Method) said, "Don't believe what I say," and in Lester Levenson (The Sedona Method) Levenson’s The Way Lecture, Ramana Maharshi is quoted as saying, "There is no God, only yourself."

Most importantly, the Sedona Release Liberation Method doesn't impose a belief system on you. You release, and then gain insight from within; this isn't like traditional religions that force you to believe in something first.

You can have it, but with release, you will see the truth for yourself. At that point, you are no longer operating on the level of belief, but on the level of knowing. You know it is so, without needing a mental belief system to believe anything.

Lester Levenson (The Sedona Method) also frequently mentions Jesus Christ and the phrase "I AM that I AM" which is the best expression of infinite existence in the Bible.

D: Minnie, Lester Levenson (The Sedona Method) also said: If you completely surrender, you can even go have coffee with Jesus.

Wind: Well, Lester Levenson (The Sedona Method) said that if you're willing, you can sit and have coffee with Jesus.

I've also studied the Christian Bible, purely for intellectual purposes. From the Scholastic philosophical system, Augustine, Aquinas, and Leibniz's theologia. Yogananda, in fact...

He also commented on a passage of the Bible. Lester Levenson (The Sedona Method) often mentions two enlightened beings, Yogananda and Ramana Maharshi, while in antiquity he mainly mentions Buddha and Jesus.

[2020.10.15]

Wind: **I remembered something funny. When I first started learning the release technique, my mind always resisted using it because it was so simple.**

I wondered: Could it be that after learning Pali, reading the Tripitaka, studying German and researching classical philosophy, and learning countless Buddhist, Taoist, philosophical, and theological theories, I ended up using such a simple method?

I was very resistant to using the release method at the time; the more effective it was, the more conflicted I became. Was all that knowledge I learned for nothing?

Now I can answer myself clearly: Yes, I wasted my time learning. Those who crave freedom won't deceive themselves. With this liberation, although I argue with others less, my inner conviction grows stronger.

Appendix II: Nothing more than the Lester Levenson (The Sedona Method) Levenson's six steps is needed. Whatever happens, it's just the six steps.
Thanks to Tiancheng for compiling and sharing this information.

Dialogue 1: The Path to Success – Six Steps
Q: Teacher, could you tell me about your secret to success?

Wind: Six steps.

Q: Why can you do it, while so many people can't?

Wind: Six steps. Because you need something else, but I only need six steps.

Q: So, it must be done through action.

Wind: The key is that you didn't do it. Not long after, you thought of another mental problem and started researching it, just like this one.

There are no contradictions in the six steps, but if you scrutinize Lester Levenson (The Sedona Method) 's words and manipulate them with your own mind, you will always find so-called "contradictions." It will immediately lead you in a limiting direction.

Those mental problems, those deviations from the six steps, will lead you away from freedom.

I have a highly intelligent mind, but I use my intelligence correctly, that is, I recognize the limitations of the mind.

Throughout the entire process, I only focus on six steps. I don't need anything outside of those six steps. If there's a secret to success, this is it.

People who keep collecting information will never reach the end, especially since their intellectual minds are not yet able to distinguish the information.

Q: So how do I reach the finish line?

Wind: Lester Levenson (The Sedona Method) Levenson's Six steps.

Dialogue 2: Of all the help, there is none better than destroying the pillar.
Q: Teacher Wind, are you really leaving for good this time?

Wind: Yes. I will leave this world.

Q: Directly merge with infinity?

Wind: No. No longer communicating with people. What people call isolation.

Q: Is this your inner guidance?

Wind: Yeah, once I made up my mind, I did it.

Q: Teacher, why can't you continue to help us?

Wind: Leaving is the best help. I can see the whole picture. If I stay here, no one will be free. Dependence on external figure is fatal to spiritual growth.

Q: But can you help me when I need you?

Wind: To leave completely is to help. Does an infinite being need help? When you seek help outward, that is an opportunity; be aware of it, and release it.

Find everything you want within yourself; absolute security can only be found in your infinite existence.

Of all the help you can receive, there is none better than destroying all your pillars.

(The following quote is from the book "Me and Lester Levenson (The Sedona Method) " by Stephen Seretan)

Lester Levenson (The Sedona Method) told me the world would "break his pillars," so everyone would be forced to look for answers within themselves.

“That’s good,” he said.

“It’s not an explosion, it’s ascension,” he laughed.

Currently, people are always seeking happiness in the external world through various means of escapism. Ultimately, he predicts that when the escapism from the external world becomes endless, we will be forced to retreat inward.

“This is a really good thing,” he said, “because people will be forced to find the answers and know who they really are, just like I was.” He always told me he was especially grateful for his heart condition.

Wind: When all external escape methods are defeated, you will be forced to go inward, but you can become more conscious and proactive, instead of waiting until a gun is pointed at your head before you do it.

You all know yourselves very well, even if not deeply, but you are aware of your own actions. If you have dependencies, you will cling to them. If you depend on the outside world, you cannot discover the infinite potential within. These things are very simple.

The release method, as a self-reliant approach, doesn't have many problems. All the problems arise when you deviate from the six steps; therefore, you either return to the six steps and continue releasing, or you move towards limitation.

As someone who has attained ultimate freedom, I cannot be here.

Q: Why can't the truly free people be here?

Wind: Lester Levenson (The Sedona Method) has been here for decades, repeating the same things over and over and over and over again, in his own words. He keeps saying the same things over and over.

A year before he left, he told one of his students, "I can't stay here. If I stay, you will only depend on me, and no one will be free."

Because they believed Lester Levenson (The Sedona Method) was there to guide them, they kept forgetting. Not long after Lester Levenson (The Sedona Method) left, the woman at the Sedona Institute was released.

I talked a lot with Lester Levenson (The Sedona Method) about his past. When he was alive, no one gained freedom under his guidance.

Q: Did you chat with Lester Levenson (The Sedona Method) Levenson?

Wind: I often chat with Lester Levenson (The Sedona Method) .

Q: Is this master of freedom a teacher or a student of the liberation method?

Wind: Students. No liberators were granted freedom. Moreover, most of the liberators appointed by Lester Levenson (The Sedona Method) were those he felt were less inclined towards good, that is, more inclined towards the world.

Q: How did you guys talk?

Wind: Free people need no medium to communicate. They exist at every point. There is no separation between us.

Q: I no longer have any intention of becoming a teacher of the Sedona Method Liberation.

Wind: You might have it in the future, unless you release the drivers of those programs. If you don't release them, they will keep driving you to do weird things.

All brilliance, goodness, and creativity originate from infinite existence. The mind is a mechanical program, capable only of repetition. Perhaps it can be said that a person who is freed from the mental program truly begins to live; before that, they are merely a robot constantly being driven.

Q: Yesterday, a friend contacted me to discuss the release method. He then sent me some money, which I refused, even though I'm quite poor right now. I don't want to charge for the release method.

Wind: Well, using this to make money will give you the wrong feedback. It's substituting talking about release methods for actually releasing them. These are very easy to go astray from.

Furthermore, spiritual books are most likely to lead people astray because when reading them, people deceive themselves into believing they are on the right path. When you stray, if you know you are straying, you can turn back.

Therefore, you don't need anything beyond the six steps. Lester Levenson (The Sedona Method) Levenson’s The Way is good, the books by those masters are good, and the ultimate path to freedom is good too.

But if reading them makes you stop releasing, then they're not good.

Ralph used to hold a book by Ramana Mahashi and read and study it constantly.

Later, Lester Levenson (The Sedona Method) said, "You're crazy. You could have been released." Lester Levenson (The Sedona Method) told me that he had tried countless times to correct the student's tendencies.

His students would come up with many ways to escape, such as asking "What am I?", which is a very sophisticated way to escape your feeling.

Lester Levenson (The Sedona Method) advocated this approach for a period of time, but they were merely escaping liberation.

He taught this method during a time when it was still possible to succeed. By the end of 1970, no one would succeed using this method anymore.

Q: Teacher, is there anything else you want to say to me?

Wind: **Actually, there's no need to say anything above; the less said, the better. Is accumulating mental knowledge useful? To achieve freedom, all that accumulation of intellectual beliefs and knowledge and convictions must be released.**

Even Venerable Kriya Nanda was hindered by his verbatim recitation of Yogananda's teachings. Was it useful? Absolutely not. He substituted writing and promoting his guru for actual practice. Freedom, however, must be achieved.

Q: Where did Venerable Kriananda actually go?

Wind: Venerable Kriya Nanda reached the stage of meditation, but not Samadhi.

Q: So it will still revert?

Wind: Yeah, it's useless to say anything if you can't do it.

Q: Did Master Yogananda continue to help him?

Wind: The best help is to leave.

Q: Is it the best help for Yogananda to leave Kriananda?

Wind: As long as Yogananda is alive, he will forever look to his guru, forever regarding his guru as the source of his knowledge and strength. And this is something he cannot be free from. No matter how he calls out, Yogananda will not come.

To change direction, you must find no sense of security externally. Only when you can't find a master externally will you find one within yourself.

Q: You did not rely on a guru. Is this an advantage for your success?

Wind: Hmm. And I never thought of calling upon Lester Levenson (The Sedona Method) or any other master. When I was studying Mahayana Buddhism, I leaned towards Zen Buddhism and distanced myself from Pure Land Buddhism. That was my strength; I just wanted to walk my own path.

Q: Self-reliance.

Wind: Yeah, that's been a tendency of mine for a long time.

Q: I found your sharing in the group quite helpful before.

Wind: When you feel that something is useful, you will keep looking at it. Going back to the six steps, it becomes very simple.

However, reading other texts, even the teachings of masters, even the teachings of Lester Levenson (The Sedona Method) himself, will make your mind increasingly complicated (tying yourself into knots), because the mind tends to become more complicated.

You also like ritualism, the idolatry forbidden in the teachings of Moses and Jesus. The Buddha called this kind of behavior ritualism, which means the false belief that self-sacrificing activities such as sacrifice, devotion, piety, prayer, reciting mantras are beneficial to liberation.

Actually, it's useless. All your efforts in organizing photos of masters are completely pointless. On the contrary, it's based on a wrong view, a clinging to precepts and rules (do’s and don’ts).

You believe that things related to external appearances and rituals are helpful. When you do this, you deepen this insight and distance yourself from the infinite existence that can only be found within.

You know the masters, yet you still treat them with worldly superstition.

Q: Yes, I have to admit it. So what should I do?

Wind: What to do? There's only one solution. Six steps. Release. If I told you there was a second solution, you wouldn't release it.

Q: Teacher, please point out any other mistakes I made.

Wind: You are making a mistake right now because you are not releasing, you are not releasing.

That's wrong. Any time, any place, not releasing something is wrong, even if you're listening to me.

Q: Teacher, could you leave me a letter before you leave?

Wind: No. Six steps. Follow the Lester Levenson (The Sedona Method) Levenson's six steps to reach the end. I hope that after I leave, you will no longer rely on those words or anything else, but will go directly to the end.

Again, nothing more than the six steps is needed. Whatever happens, it's just the six steps.

Dialogue 3: Accumulating conceptual knowledge will only unconsciously lead you astray from the path of freedom; the clarity gained from reading materials cannot compare to the actual clarity gained from liberation.
March 17, 2020

Big Yellow Cat: Teacher Wind, can I say that reading aloud and reading books are both ways of escaping and releasing stress?

Wind: Yes. And reading spiritual books, in particular, has a negative effect.

Tiancheng: Teacher, what are the negative effects?

Wind: **Because it replaces the act of truly being free with talking about freedom. When you watch a movie or read a novel, you know you're going in the wrong direction; you're conscious of it. But when you read spiritual books, you think you're on the right path; this deviation is unconscious. That's the bad effect.**

Another point is that accumulating knowledge about states you haven't yet experienced can lead to many erroneous assumptions. These assumptions won't actually help you reach that state; instead, they can hinder it or cause your mind to mistake something that isn't that state for it.

(Feng then quoted some words from "Lester Levenson (The Sedona Method) Levenson's Explanation of the Liberation")

Anything you develop in your mind will prevent you from reaching the top. The mind is your greatest enemy.

All this suffering is meaningless; I've had enough. I'm ending it all. I will do everything I can to stay in this state.

It will take a month, maybe two months, before you release all the AGFLAP (repressed feelings). But all in all, I believe we have the only way to release the mind by bringing subconscious programs to the surface, thus allowing the mind to become still.

We first enter the conscious mind, releasing control and identification. As for the other things you try to release, like fear—you know, you'll spend hundreds and thousands of lifetimes trying to release fear, and afterwards you'll still have anger, you'll still have other emotions. But when you release the desire to control, everything beneath it is released.

Then, when you release the desire for security, you release all the desire for identification and control, and everything beneath them. You're too low right now to attack the desire for security. You're overwhelmed, you're terrified of death, so you let it run its course. But when you release a significant amount of control and identification, you become capable of facing the fear of death.

But as you can see, our approach is actually about unleashing the mind's drive. Don't try to develop your mind; that's developing your enemy, developing what binds you.

Big Yellow Cat: Teacher Feng, organizing your materials has been very helpful; I feel much clearer-headed now.

Wind: That can't compare to the clarity brought by release.

Tiancheng: Yes, anything that develops the mind is an obstacle, even the teachings of masters.

Big Yellow Cat: Teacher Feng, this is truly mind-blowing. I always felt that reading Teacher Feng's materials and the masters' materials were stepping stones to growth; understanding these theories is essential for better self-expression.

Wind: That makes you feel good about yourself, but you're not releasing anything.

(Feng then shared two short video clips from the Liberation documentary "Going all the way - documentary film about Lester Levenson (The Sedona Method) Levenson”)

Ralph encountered the exact same problem when he was studying Ramana Mahaśrī's book, which included questions about meditation.

The release method is the most efficient method; it requires no meditation, no rituals, no prayers, no mantras, no idol worship, and no group blessings. In fact, combining it with anything will only weaken its power and slow down its effects.

Release using only the release method, following the six steps.

Big Yellow Cat: Teacher Feng, in the second video, it says, "You acquire these conceptual things entirely in your mind." When I read that part, I didn't quite understand. Today I realize that if you don't release them, no matter how much your mind knows, it's useless.

Appendix Three: **Implement the Lester Levenson (The Sedona Method) Levenson's six Golden steps, or you'll either solve it within a month or two, or you'll never be able to do it in your lifetime.**
2020.12.16

Sui Le: Wouldn't it be faster if we used the methods of love from Lester Levenson (The Sedona Method) 's book "The Power of Love" while simultaneously releasing our emotions?

Wind: No. In fact, Lester Levenson (The Sedona Method) told you in the audio that he took three months, and that included time for exploration. He said that if he had known the six steps from the beginning, he would have only taken a month or less.

Simple, or impossible.

If you can't do it in a month, or even two months, then freedom is impossible for you.

You can't drag it out for a long time. You can't say, "I'll do a little bit every day, and then I'll be free in a dozen years."

If you follow these six steps, you'll either solve it within a month or two, or you'll never be able to do it in your lifetime.

Why can't it be dragged out for too long?

Wind: Because if you're not free for a month or two, then you're not on the six steps. How can you be free if you're not on the six steps?

Sui Le: Can we simply use the six steps without combining them with love practice?

Wind: Yes, the six steps make up the complete map, and you don't need to add anything else to it.

By following the six-step release method, you can reach an extremely high state within a week, and even enter the Nirbhabha Samadhi.

If you drag out this process, it definitely won't be in the six steps. Lester Levenson (The Sedona Method) tells you that one release is equivalent to several months of meditation, and one

release only takes a few seconds. You only need a few seconds to achieve the same effect as months of meditation; this method is extremely efficient.

In an era of interconnected everything: Where did we go wrong? Even a single day of release cannot reach that level.

Wind: **You can look at the six steps to see if you're in them. If you are in the six steps, your release will be continuous, and your joy will continuously increase.**

In an era of interconnectedness: The first step is definitely not possible. The second step: will this decision of freedom determine freedom itself, or will it determine liberation?

Wind: Make free decisions. Decide not to stop until freedom is achieved. When the Buddha sat under the tree, he decided, "I will not rise until I find the path to liberation."

At this stage, can't we ignore the first and second steps for now? We'll only use these two steps when we get the pre-flow results.

Wind: It's not about ignoring the first and second steps. Achieving the first step fully requires pre-flow, but you can't achieve pre-flow if you don't actively utilize the first and second steps. The six steps require your active implementation, and once you've thoroughly achieved the first step, the remaining five steps will guide you.

In an era of interconnected everything, sometimes freedom isn't what we really want.

Wind: So the most practical thing for you is Lester Levenson (The Sedona Method) 's most recommended teaching: get everything by releasing only.

Because you always have desires, and you decide to obtain everything you desire through release, you will also keep releasing.

All happiness comes from a state of inner mental stillness, where you see a greater extent of infinite existence, though you mistakenly believe it's brought to you by external people or things. The sole source of happiness is your own infinite existence. The pleasure of sexual climax is merely a temporary moment of mental stillness. What is the happiness of achieving a goal? It's allowing your mind to be still temporarily when you acquire something. When you chase after the world, you are developing your mind, making it more chaotic, which intensifies suffering. The only way to relieve suffering is to change direction and quiet your mind. Because the sole source of happiness is infinite existence, only with a still mind can infinite existence reveal itself in greater detail. It's that simple. —Wind

Appendix 4: By taking full responsibility for the entire world you create and remaining conscious of it, you can consciously create what you want.
March 14, 2021

Q: Teacher, could you explain how karma works?

Wind: Karma is an unconscious program/thought, and the program creates every thought of yours. Your thoughts are not free, therefore your actions are not free either.

Q: Teacher, please continue talking about karma.

Wind: Karma is a program, actions, and reactions. Question: How does it work? Wind: Programs drive thoughts, and thoughts project onto the world; that's how it works. The world is just a display screen; whatever you do in the world is like smashing the screen, you can't change any of the plots playing out inside.

Q: So, simply releasing the program can change the world?

Wind: Yes, it should be said that only releasing the program can change the world; otherwise, the world will behave according to the predetermined program. Within the program, you have no free will unless you decide to release it. So, whatever you wanted to do before...

No matter what, I would say, "Let it go. Making a fuss is useless; it's just being driven by a program, repeating past karma, nothing more."

Q: Can I change my family's world through release? For example, I want to heal my mother's illness through release (even if the illness is something she herself has pre-set).

Wind: Okay.

Q: So, I can change someone else's karma by releasing them? Wind: You don't change someone else's karma. Q: Isn't that interfering with someone else's life?

Wind: This is the harmonious workings of the universe. You can't interfere with karma at all; that's for free people. Because free people can do anything and transcend all karmic constraints. You are currently driven by karma; all your desires are part of karma, so what affects you is your own karma, including your mother's illness—that's your karma.

Q: My karma?

Wind: You can't say you're interfering with someone else's karma; interference is a big word. Question: This is her life, why is it my karma? Wind: You can't interfere with someone before liberation. There is no separation; she is a part of your life.

Q: Before she came, she predetermined her own life, that is, her karma, which led to her illness. Is this also my karma?

Wind: She is just a scene in your life.

Q: Oh my god. So, I can control the entire world I see by releasing it?

Wind: Lester Levenson (The Sedona Method) has said it many times. Don't be so surprised as if you just heard it. (laughs) Answer: Hahahaha, this really surprised me.

(The following quote is from a dialogue between Lester Levenson (The Sedona Method) and others in "The Last Step to Complete Freedom." To help everyone understand better, I have included a more complete bilingual version.)

Q: if we see that the other one needs help is it just us that needs it?

Q: If we see another person who needs help, does that mean we are the only ones who need help?

Lester Levenson (The Sedona Method) : You can help the other one to help himself. If you do things for the other one, you cripple the other one. But we can help others to help themselves.

Lester Levenson (The Sedona Method) : You can help another person help themselves. If you are...

One person's actions weaken another. But we can help others to help ourselves.

Q: Mainly by our change of attitude?

Q: Does it mainly depend on a change in our attitude?

Lester Levenson (The Sedona Method) : That's part of it; **just changing your attitude toward the other one helps the other one. The more we see the perfection of the other one, the more we're supporting the other one toward that perfection. You change your attitude and the other one will change; watch it.**

Lester Levenson (The Sedona Method) : That's part of it. You can help someone simply by changing how you treat them. The more we see perfection in someone, the more we support them in moving towards that perfection. You change your attitude, and the other person changes. Just watch.

Q: To change my attitude, do you mean my basic understanding that he's part of my consciousness and there's nothing but perfect consciousness and not think of him as an individual limited?

Q: To change my attitude, do you mean that he is part of my consciousness, nothing but perfect consciousness, instead of treating him as a finite individual?

Lester Levenson (The Sedona Method) : Yes. That's an excellent way to do it. It works,

Doesn't it?

Lester Levenson (The Sedona Method) : Yes, that's a great method. It works, doesn't it?

Q: It works perfectly, yes. It works instantly.

Student: It works perfectly, yes, it works immediately.

Lester Levenson (The Sedona Method) : People will actually fit our consciousness of them.

Lester Levenson (The Sedona Method) : People actually become what we perceive them to be.

Q: Then, if Lillian tells me she wants a bigger house, I've got to clear my own consciousness to let her fulfill my desires. Because it's only in my thoughts that I have her considered, isn't that right? I don't have to consider Lillian; it's only me that I have to consider, my own happiness, then she is happy. That is, my own happiness would be to go to the ultimate happiness—

Student: So, if Lillian tells me she wants a bigger house, I have to clear myself of the conscious thought that I want her to fulfill my wish. Because it's just my thought that made her think of it, isn't it?

I don't need to think about Lillian; all I need to think about is myself, my own happiness.

If she is blessed, then she will be happy. In other words, my own happiness will be the path to ultimate happiness…

Lester Levenson (The Sedona Method) : But you gotta separation: Lil and me.

Lester Levenson (The Sedona Method) : But you have a separation: Lillian and me.

Q: I always had this problem, you know, since I've known you.

Student: I've had this question for a long time, you know, ever since I met you.

Lester Levenson (The Sedona Method) : You didn't have it at times; you would say, "Who is Lillian but my consciousness?"

Lester Levenson (The Sedona Method) : Sometimes you don't, you say, "Who is Lillian besides myself?"

Q: **Yes. I say that. I just said it a few minutes ago: I've only got to deal with my own consciousness.**

Student: Yes, I did. I just said a few minutes ago: I only need to deal with my own consciousness.

Lester Levenson (The Sedona Method) : OK That includes Lillian. right?

Lester Levenson (The Sedona Method) : Okay, so that includes Lillian, right?

Q: Yes, that's right.

Student: Yes, that's right.

Q: That includes a bigger house, too. (Laughter.)

Student: That also includes a bigger house. (Laughter)

Q: I'11 have to get rid of a limitation within my own consciousness. That's all I'm dealing with anyway: I'm not dealing with Lillian or houses or land, I'm dealing with my own consciousness. The blocks are within myself or the unlimitedness is within myself. And, as you said: If I'm an infinite Being now, I can do it now! I won't have to wait until I get home.

Student: I must break free from the limitations in my own consciousness. This is everything I'm facing: I'm not dealing with Lillian, nor with the house or the land; I'm dealing with my own consciousness. The obstacle is within myself, infinity is within myself. And, as you said: if I am infinite right now, I can do it right now! I don't need to wait until I get home.

Lester Levenson (The Sedona Method) : Right.

Lester Levenson (The Sedona Method) Levenson: Yes.

Q: We're going to the moving quick!

Students: We need to act quickly!

Q: By the time you get home, Lil, you're going to be happy with your house. as is.

Student: When you get home, Xiaoli, you will be happy with your house.

Lester Levenson (The Sedona Method) : If you accepted it, that same house could be twice the size, when you went home. It would be so natural you wouldn't even notice it. You'd just move into a home twice the size that you left.

Lester Levenson (The Sedona Method) : If you accept that when you come home, the same house can become twice the size. It will be so natural that you won't even notice. You'll simply enter a house twice the size you left in.

Q: So, does this mean that my mother's illness, my relatives' debts, and so on are all my karma?

Wind: Karma is your desire. Programs are feelings, driven by desires.

Taking full responsibility means that you are fully responsible for the entire world you create, including the rising sun, the movement of dust, and the vibration of atoms—all of which you created. You are simply unaware of this. By becoming conscious of it, you can consciously create what you want, rather than what you don't want.

Q: Teacher, can I help them heal through release? Even if they've been paralyzed for years?

Feng: I've actually answered this type of question many times. Regarding questions like "Can you do xxx?", I hope you remember a quote from Lester Levenson (The Sedona Method) : "Every impossible, no matter how impossible, becomes immediately a possible, as you completely release yourself on it."

Q: Teacher, what exactly do you mean by the harmonious operation of the universe? For example, is my healing of my family through release part of the harmonious operation of the universe?

Wind: The moment you have an idea, she will have a corresponding idea, exactly the same. Therefore, you don't need to change her mind through words or actions; you only need to process your own thoughts, and the world will change.

Ultimately, there's nothing to do except release.

A: Okay.

Appendix Five: Every time you release something, you help everyone.

Q: Did Lester Levenson (The Sedona Method) merge directly into the Infinity after leaving the world?

Wind: I told you this a long time ago.

Q: Later I heard you say that after Lester Levenson (The Sedona Method) left, many of his disciples saw him.

Wind: merely in some form.

Q: You also said that after merging into the infinite, you will not appear in any form.

Wind: To merge into infinite existence is not to disappear, but to exist without form.

Q: Ralf said that Lester Levenson (The Sedona Method) came to see him the day after he left. In what way did Lester Levenson (The Sedona Method) contact him?

Wind: In dreams. You can see Lester Levenson (The Sedona Method) in any form. Lester Levenson (The Sedona Method) is no longer a body; Lester Levenson (The Sedona Method) is now with everyone, in an infinite "form".

If you want to see Lester Levenson (The Sedona Method) in astral form, you will see him in astral form. If you want to see Lester Levenson (The Sedona Method) in physical form, you will see Lester Levenson (The Sedona Method) in physical form. It depends on your receptivity.

But he exists everywhere, at every point, in no place where he does not exist at this moment. Having merged into infinity, he will no longer appear in any form.

Q: If I have enough acceptance, is it possible for me to see Lester Levenson (The Sedona Method) in physical form?

Wind: Hmm, this isn't his "appearance," he's here right now. It's just that you haven't projected his physical form. It's not that a "Lester Levenson (The Sedona Method) " has appeared as a physical body, but rather that you're trying to communicate with a "Lester Levenson (The Sedona Method) 's" physical body.

If many people around the world simultaneously project Lester Levenson (The Sedona Method) 's physical body, they will all see Lester Levenson (The Sedona Method) 's physical body at the same time. However, this is not because Lester Levenson (The Sedona Method) has descended, but because of the omnipotent effect of being in infinite existence.

Q: After Lester Levenson (The Sedona Method) merged with the Infinity, he no longer became a physical body, but rather existed as an "infinite being." But if I wanted to see Lester Levenson

(The Sedona Method) in physical or astral form (if I could accept that), could I still see Lester Levenson (The Sedona Method) in physical form?

Wind: Yes. Jesus and Buddha, both are fine. Lester Levenson (The Sedona Method) even told his students that you could have coffee with Jesus.

Q: To merge into the infinite, no longer being a single body (physical, astral, causal), and no longer subject to reincarnation. Does a Siddhartha exist in every point in the universe as an "infinite being," continuing to help others?

Wind: Hmm.

Q: Would a Siddhartha continue to help others attain freedom, only in an infinite form, not in a physical body?

Wind: It unconsciously projects itself onto everyone, helping others to attain freedom. In fact, Siddhartha's help is the greatest; it exists on an infinite level, but your mind cannot comprehend it. Therefore, you feel that the teachings of language and words are more helpful, but in reality, the intangible help is the greatest.

Q: Siddhartha helps all life and all existence, while a Jivan Mukhtar only helps a few?

Wind: Givamukhatha also helps all life; the masters are unconsciously projecting their influence onto all life, even if you are in a cave. However, Givamukhatha's game of helping others is not yet over; some limitations remain. Siddhartha is a perfect being.

Q: Jivan Mukhtar also helps all life. Which specific stage is being referred to here as Jivan Mukhtar?

Wind: From the first fruit to the fourth fruit.

Q: Can a Stream-Enterer also help all life?

Wind: Yes. Not just for the Pre-Stream Saints, every time you release something, you are helping all life. The world is merely a projection of the mind.

Q: How can you help her? For example, if I reach Nirvana Samadhi, but my mother doesn't study or practice, can I still help her?

Wind: That's much more helpful than sharing. People don't know how karma works. Releasing karma makes you more selfless, and as long as you have a selfless mindset, your mind will project a more perfect world. That's true help.

However, in the AGFLAP state, so-called helping others is merely self-gratification (ego gratification); the growth of the ego itself does not generate much help. As long as you are free, even doing nothing in a cave is more helpful than all the activists combined.

Q: Every time I release something, it helps my world, and it can also help my mother's world?

Wind: Yes, every time you release something, it helps everyone.

Q: Every time I release something, it helps everyone's world. Does "everyone" mean everyone?

Wind: Everyone is everyone.

Appendix Six: Once enlightened, one goes astray.
2021.1.3

Yitian: "Wanting" is on the surface, this is my great discovery this morning.

I am Infinity: This is a breakthrough. With this breakthrough, you can become more and more aware of what you want, and then you can try to release it.

Wind: Breakthrough Duo. (laughs)

Yitian: I finally made a breakthrough, and you all humiliated me.

Wind: No need for a breakthrough. Just use it directly. You see, every time you break through, you have to mentally summarize it, right? And what you summarize is all conceptual stuff. You think you can gain experience just by translating a concept into language?

Yitian: I might break through this afternoon.

Feng: **You could break through in the next second, don't delay. A breakthrough isn't about understanding something intellectually; it's about experiencing and releasing that feeling. Being able to continuously experience and release that feeling is an even bigger breakthrough. Understanding something intellectually is a false breakthrough. There's a misconception here, let me explain.**

Often, when people try a method but it doesn't achieve the desired results, they start looking for a solution. It's like when someone isn't driving well, they think, "Is there some other trick?" Behaviorally, they ask this and that, seizing any opportunity that brings them relief. They hear a viewpoint, try it, find it helpful, and then suddenly realize, "I understand!" This approach is wrong.

For example, if you are too tense right now, and someone tells you to relax, and you relax, you find that you can release tension, so you define relaxation as a trick.

Then I got stuck again. Someone told me to allow it, and when I did, I found that it worked. So I defined allowing it as the trick.

The more "tricks" you accumulate in your mind, the harder it becomes to release them, because you are constantly paying attention to them.

The real trick is to keep it simple. Go back to the simplest release process.

Asking those who have successfully achieved release is pointless, because they cannot summarize the reasons for their success. Many people can achieve release, but their conclusions are based on imagination and are flawed. It's like asking Jack Ma why he can make money; he himself doesn't really know.

It's actually very simple. If there were any tricks and principles to releasing it, why wouldn't Lester Levenson (The Sedona Method) tell you?

The experience of the release method is that the more you release, the fewer things you need to pay attention to, and the simpler things become.

Just like riding a bicycle, once you learn how, you just get on and ride; you don't need to think about how to ride. You don't need to think about whether to step on with your left or right foot first. **This is achieved through a lot of release, not through a rational / intellectual understanding.**

(Wind then quotes a speech by Lester Levenson (The Sedona Method) in The Way Part 3.)

Lester Levenson (The Sedona Method) : When I try to explain an experience to you, it's like trying to tell you how to fly a plane or even drive a car. I say it's just about inserting the key, shifting into drive, stepping on the gas, and then you're off.

If you want to drive to the right, you turn the steering wheel to the right; if you want to drive to the left, you turn it to the left. Can you learn to drive? Even if you know everything you need to know to drive, can you still drive? No, you need to experience it.

This is even more true when flying an airplane. I tell you how to fly a plane, you take off, and land quickly. The experience, on the other hand, is like throwing you onto a bicycle. I can tell your mind how to ride a bicycle, but you won't know how until you experience it.

When you experience it, you cannot intellectually transfer an experience to another person; they must experience it for themselves. This is the clear difference between experience and intellectual understanding.

Intellectual understanding doesn't give you the ability to experience; it can guide you toward experience, but it won't give you an experience itself. Because experience doesn't reside in the mind; thinking is not experience.

Wind: Just like learning to ride a bicycle, you just try it out, and you'll learn after falling a few times.

Lester Levenson (The Sedona Method) : But as you can see, our approach is actually about unleashing the mind's drive. Don't try to develop your mind; that's developing your enemy, developing what binds you.

Wind: **The more "intellectual understanding" you have of the method of release, the more you realize that you are on the wrong path. The better the release, the less intellectual understanding there is.**

You know it's a feeling, you know it can be released, you know what release is, you know that after release your mind is at peace, and you have all those experiences.

Lester Levenson (The Sedona Method) : Yes, you release your love and hatred for the world, sip by sip. But you need to take a big sip, not these sips.

So you use what you're doing to release. Understand that the only effort you need is to get rid of your effort. That's what you're doing in the world, using your effort to get rid of your effort, but in your existence there's no need for any effort; things instantly become material and antimaterial.

However, you try to understand it with your mind. You can't, because your mind, your intellect, is an obstacle, an accumulation of limiting concepts. So you can't understand in your mind that you can be your being, that you are your being right now.

You don't have to be a restrictive frame; this is something you need to release in your work and daily life. You release all attachment and hatred, and rid yourself of all the emotions associated with you. Did I answer your question?

Student: Yes, I don't think I tried to figure it out, but I can say I can skip a part. You answered my question.

Lester Levenson (The Sedona Method) : You can't figure it out.

Wind: Note: You can't figure it out. You still need to put in the right effort. Actually, it's still important to keep things simple. **Let me talk about a habit I also had. In the past, when I**

experienced release, I would subconsciously try to summarize it. Never summarize! A mental summary will lead you astray for a long time.

If you've released it well, then keep releasing it; if you try to understand it in your head intellectually (not in actual experience), you'll go astray.

Someone once told me: "Once you gain some insight, you go astray." This statement greatly helped me later in life.

Record what you learn, not your mental understanding of the method, because those understandings are truly limiting. The method page only needs to contain six steps.

After I achieved Samadhi through continuous release, I looked back at my previous bizarre understandings and felt that I was very stupid.

I realized early on that communication didn't help me. Communication is just about everyone talking about their own problems and then mutually agreeing on their own limiting ideas, so most communication is useless.

The communication between practitioners is simply about each other expressing their own mental understanding and misleading each other.

Just send the method, or directly send the master's teachings.

I used to have a pretty good Theravada group, a Vipassana group chat. People were usually quiet, and would occasionally post a passage of scripture without adding their own commentary.

Later, as more people joined and started intellectually discussing their experiences, the group became useless. Experiences that have been mentally processed don't help people; they only mislead them.

Appendix 7: Men and women each have their advantages in the process of release; only by balancing these characteristics can the final goal be reached.
2021.1.3

Tiancheng: You said in the past that there are more female masters than male masters, is that true?

Wind: The difference is not much, and the masters are neither male nor female.

Tiancheng: Because it is rare to see female masters, it seems that people think it is difficult for women to achieve enlightenment.

Feng: Female masters are not as accepted by society as male masters, so they choose to live in seclusion. Once people's collective consciousness embraces gender equality, female masters will emerge.

Tiancheng: Is it actually that women are more likely to achieve enlightenment than men? Because women are more emotional.

Wind: Men and women each have their strengths. Women's strength lies in the beginning, because they operate on the basis of feeling. Men's strength lies in the activity of their intellectual center, thus giving them a stronger willpower to reach the end.

Tiancheng: Intellectual Center, what is that?

Wind: Between the eyebrows.

Tiancheng: The Third Eye?

Wind: Hmm. Men are generally more willing to find answers, while women often stop at mere pleasure.

Tiancheng: What advantages do women have to reach the finish line?

Wind: But most men don't even get started; they just think about it. Women go faster, but they tend to get stuck in pleasure. Overcoming this, balancing these traits, will lead to the finish line.

Overcoming one's own mental inertia and sexual desire is also a form of balancing behavior for men.

Both sexes have their advantages, but ultimately you need to find a balance.

Tiancheng: How many of the 30 masters in the world today are women?

Wind: I won't say that. And it's meaningless, because if I create a female body tomorrow, I'll be the female master; the body is just an image that can be transformed.

Appendix 8: Let us join hands to present the original release process authentically to everyone.

[October 21, 2020: Spread the original Sedona 1992 liberation method without coercion, but do not use it to collect money.]

Wind (Feng) : I spent four years searching for information, and at the same time, I was also releasing my pent-up emotions. Later, when I went abroad and came across Lester Levenson (The Sedona Method) 's later audio recordings and the 1992 course, I finally understood a concise and complete map. It is very clear, concise, and powerful; it is a complete map to freedom.

In particular, Lester Levenson (The Sedona Method) 's later audio explanations of the release method are very helpful. After learning the release process, you can focus on watching Lester Levenson (The Sedona Method) "The Way" series, which contains Lester Levenson (The Sedona Method) 's direct teachings. It will clarify many issues and provide great encouragement.

You are welcome to spread the original release as much as possible without being forced, but please do not charge any money for it.

[October 23, 2020: Only by maintaining free dissemination can the purity of the Liberation Dharma be preserved.]

Feng: Today, I guided that group member because she had never experienced releasing emotions before. So, I started with the three questions about releasing emotions and then guided her to take it a step further. Even those who haven't experienced releasing emotions before can learn quickly by following the course sequence.

Lester Levenson (The Sedona Method) points out that if you don't want freedom that much, you'll be pulled back by the world, and the only reason you won't succeed is because you don't want it that much.

Therefore, even if there are methods, I still don't think most people can be free, but at least we should provide the tools to people so that those who need help can receive it.

However, during the process of disseminating this method, I had a strong intuition that any charge would undermine the original method's essence. Therefore, I hope that everyone will refrain from charging a single penny for sharing this method.

Most importantly, you must do it yourself before you can teach others. If you cannot achieve abundance yourself, and cannot obtain everything you desire through giving, then you cannot teach others. You will inevitably modify or add some limiting concepts to it.

If you can't run an institution simply by releasing resources, but by charging fees, you can't maintain your integrity.

[October 30, 2020, Wind: I hope the Sedona Method Liberation will continue to be spread free of charge]
Netizen: What do you think of this paid sharing?

Feng: My personal hope is that this can be shared for free, but that's up to you. Because these things were restored through the selfless dedication of many people, and I only did some of the work.

I want it to remain free for two reasons: First, there are already enough liberation organizations out there, and none of them are about awakening. I see free access as a way to ensure its authenticity. The second reason is that, for yourself, charging a fee can actually hinder your growth. That's my view, but they're not mandatory; you can still choose to do what you want. (laughs)

Finally, continue releasing the energy, following the six steps.

Netizen: Was Lester Levenson (The Sedona Method) Levenson's teaching actually free or paid?

Feng: He started by offering it for free, but then not many people listened, and even those who did didn't use it, so he started charging for it.

Netizen: Hmm.

Appendix Nine: After improving yourself, don't forget to help others to further promote your own liberation.
2020.11.26

A netizen commented: "I don't want to make money through the releasing method anymore; I'll use it to achieve freedom. I did have the idea of making money by teaching the releasing method before. But then I thought, 'Get everything by releasing only,' so I can directly obtain money through releasing, why go through all that trouble?"

Wind: By using the method of release, you can gain more money, and you can also earn things countless times better than money. Yes, why try the method of struggle? (laughs)

Netizen: Yes.

Wind: It's wise to release it directly.

One netizen commented: "So now I'm a bit reluctant to share the release method anymore. I just want to release directly and achieve freedom. But if anyone wants to learn it, I feel I will share it to the best of my ability."

Wind: Yes, try to prioritize your own release. Before you're fearless (released), sharing comes with a desire for control and validation.

Netizen: Yes, I could clearly feel it.

Wind: Fearlessness is 50% selfishness and 50% selflessness. After that, you can decide to help others, which will promote your own liberation. If you're still focused on your own ego at that point, you'll stop liberating—Lester Levenson (The Sedona Method) 's videos cover this. But for now, focus on your own liberation.

Netizen: What does it mean to stare at your own self-awareness?

(The following is a transcript of an explanation from videos 3 & 4 celebrating Lester Levenson (The Sedona Method) Levenson's 100th anniversary.)

Lester Levenson (The Sedona Method) : The more free you are, the more you want to give. You have to start giving. You should want to help anyone. In fact, you make this the meaning of your life, and you start on this path.

You must become "Jesus Christ." If he were here, what would he do? Start a company, run a religious business, and make some money? His only interest would be helping others.

I think most of us who complete the course realize that we are making the world a better place, and then they start to enjoy their lives.

Ask Mike (the student who uses the release method), and he'll tell you that Mike stopped. When he was up there (referring to reaching the peak of release), he had those things, and then he found he needed to keep releasing. Remember you told me that? But you stopped; you've reached the peak, and you just need to keep going, and you'll get to that place where you can create things instantly with your mind.

When Lester Levenson (The Sedona Method) first met Mike, he struggled to even buy a few cups of coffee. For a while, he was filled with negative thoughts. Then one day, he started setting goals (Lester Levenson (The Sedona Method) recounts Mike's transformation, including his role as an actor in a movie). His next goal was a six-figure sum, which he achieved effortlessly and beautifully.

Then he started going to extremes, buying houses, sports cars, and so on...

He actually had the answer: it needed to be sustained (through release). Later, when we reunited, I said, "Mike, shouldn't you start helping others? That way you can go further."

He said no, and then he got stuck.

He has his own material playground, but you can't stay in it forever; you're either going up or down. That's the lesson Mike taught himself: you can't stop; you should keep releasing.

Mike, if you continue, you won't be in this state. I mean, you can reach that state where you can dematerialize (decompose) the body and then materialize (reshape) it, creating anything instantly with just a thought.

Note by Yiman: Lester Levenson (The Sedona Method) also spoke with Mike in "Goals and Winning" to remind him that he shouldn't stop releasing.

Mike had previously been released to secure a major role in a Broadway film, and later set his sights on making movies in Hollywood and amassing a six-figure fortune. After achieving these goals, he became obsessed with fame and material possessions, and stopped...

Mike stopped releasing. Lester Levenson (The Sedona Method) said he released better than the other graduates at that time and should have continued to release and move forward, but Mike stopped releasing.

Lester Levenson (The Sedona Method) said to Mike, “Anyway, you stopped, that’s it. Look at the six steps, there’s no stopping in the six steps. Don’t let anything stop, you just keep moving forward. After that time you talked to me, you could have been completely free for about a month, but you stopped. You wanted everything in the world, but you forgot that inner happiness is so wonderful, not worldly things.”

In Mike's case, there are two very important points:

First, no matter how good your state of release is, don't stop until you reach the end (Total Freedom), because if you don't move forward, you fall behind.

Secondly, after you have achieved personal growth, don't forget to help others. In his book *The Path to Ultimate Freedom*, Lester Levenson (The Sedona Method) also says, "As consciousness expands, our love automatically increases. By helping others, we help ourselves achieve our goals and grow further. Only when we have an attitude of love, compassion, and oneness with everyone, and want others to know what we know, can we move towards enlightenment."

In the book *Conversations with Yogananda*, it is mentioned that he (Yoganandada) once told me that a soul must liberate six other souls to achieve liberation. I (Walter) think that God does

not want us to seek Him only for ourselves, nor does He want us to merge with the Infinite before helping others.

Helping others is helping yourself. Feng once encountered a similar situation to Mike; he achieved self-help and a breakthrough in liberation through helping others.

Wind: I had a period of release two years ago, lasting for a week. At that time, the agflap in my mind was almost cleared, and I was in a very comfortable state, and the world around me showed unprecedented harmony.

Then, I didn't do any release for a full six months. Then those agflaps came back. I even forgot how to release my emotions and desires. I was stuck for a long time, which is why I joined the group to communicate.

Later, I discovered that people in the group seemed unaware of the existence of Lester Levenson (The Sedona Method) 's later audio and the original release method, so I translated two articles from "Lester Levenson (The Sedona Method) The Way" and "Original 1992 Sedona Method Lesson ".

During the translation process, I reviewed the material myself and remembered the key points. So I continued to work on it, remembering the lessons learned last time, and moved forward one step at a time.

Never stop before you reach the finish line. Because once you stop moving forward, you're going backward.

After I started sharing, I don't know why, but I also felt more cathartic. Every time I finished translating or sharing, I had more motivation to release my emotions. This truly reflects what Lester Levenson (The Sedona Method) meant when he said that helping others is helping yourself.

Lester Levenson (The Sedona Method) : We help ourselves by helping others. We don't need to actively seek out people who need help; they will naturally enter our lives. It is an obligation to help those who genuinely seek guidance. Remember, you are me. Interestingly, as we begin to live more expansively, thinking less about ourselves and more about others, we are actually helping ourselves. But the world doesn't see it that way; they might interpret it as us helping others. But no one needs help except ourselves; we are the greatest beneficiaries. By helping others, we help ourselves achieve our goals. Helping those in need, making them happier, doesn't mean giving up our own growth; we must never stop growing. We grow further by helping others. The best thing we can do for others is to help them help themselves. You can only help others when you have corrected yourself. I repeat, if you cannot help yourself, don't help others. But try to help others, because that will help you help yourself. — Chapter 19, *The Road to Ultimate Freedom*, How to Help Others

Keep it simple, follow these Lester Levenson (The Sedona Method) Levenson’s Golden six steps to reach the finish line (True Freedom – Beingness)
— Wind (Feng)

Table of Contents:

A letter from Kam Bakhshi (Kam Bakshi) about Sedona Method Release Technique

WeChat Official Account: The Shortcut to Freedom
How can I quickly and experienceably achieve the first step?

The Wind's Conversation with the Six Steps (Part 1)

The Wind's Conversation with the Six Steps (Part Two)

The Wind's Conversation with the Six Steps (Part 3)

The Wind's Conversation with the Six Steps (Part Four)

The Wind's Conversation with the Six Steps (Part 5)

The Wind's Conversation with the Six Steps (Part Six)

The complete map to ultimate freedom using the 1992 Sedona Original Release method.

Lester Levenson (The Sedona Method) Levenson's favorite and most practical teaching: Everything is gained simply through releasing / liberation.

A key aspect of emphasizing goals and setting them is...

Once you've completely released the target, you'll know it's yours. Then you'll automatically become hootless, and it will manifest.

The Original Liberation Method (Original 1992 Sedona Method and Lester Levenson (The Sedona Method) Levenson’s Original 6-steps for Freedom) is the simple and easy way to achieve freedom in the world today.

A Conversation with a Master | Lester Levenson (The Sedona Method) Levenson's Teachings Emphasize External Recognition and the Entire Process of Achieving Freedom

A Conversation with a Master | Enlightened Beings are Omniscient, Omnipotent, and Omnipresent

A Conversation with a Master | Awakening is complete free will; once free, one is free forever.

A Conversation with a Master | Every time you release something, you help everyone work in harmony with the universe.

A Dialogue with a Master | From 1970 to 2090, Only the Liberation Method Can Achieve Freedom

Conversations with Masters | The Secrets to Success and the Departure of the Masters

Lester Levenson (The Sedona Method) 's explanation of the release method

WeChat Official Account: Release the Law Diamond Island (Lester Levenson (The Sedona Method))

Lester Levenson (The Sedona Method) Levenson’s Six Steps to Freedom

How to achieve and complete the first step of the six steps? (Part 1)

The profound impact of the release method on all aspects of life

Wind's pursuit of freedom

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[On Freedom] Why do I want to play this game of having a finite body?

You can't force yourself to release; you'll only release when you see the benefits it brings. So please constantly confirm the gains you get from releasing and your direction.

Just follow the process and focus on releasing your energy in this moment.

Sustained release is important, and it's also simple.

When you continuously release, you will automatically isolate yourself; when you are determined to turn inward, nothing and no one can disturb you.

Wind's Sharing: On Resistance, Unwillingness, and Escape from Release

The first step of the six steps corresponds to "stream-entry" in the Agamas and "Nabhikāpā Samādhi" in Yoga science.

Why does the Sedona Method Release Technique release method emphasize the word "original"?

"Six Steps to Talking About Wind" Serialized Part 1 | Editor's Preface: Implementing the Six Steps to Release

"Six Steps to Popular Talk" Part 2: How I Did It

"Six Steps to Talking About Wind" Serialized 3 | Using the Six Steps: Step One - Remind Yourself to Release

"Six Steps of Wind Talk" Serial 4 | Do I want freedom now or control and recognition?

"Six Steps to Talking About the Wind" Serial 5 | How to Take the First Step: Wanting Freedom More Than Wanting the World? (Part 1)

"Six Steps to Talking About the Wind" Serial 6 | How to Take the First Step: Wanting Freedom More Than Wanting the World? (Part Two)

"Six Steps to Talking About the Wind" Serial 7 | How to Take the First Step: Wanting Freedom More Than Wanting the World? (Part 3)

"Six Steps to Talking About the Wind" Serial 8 | How to Take the First Step: Wanting Freedom More Than Wanting the World? (Part 4)

"Six Steps to Freedom" Serial 9 | How to Get to Freedom Faster

"Six Steps to Talking About the World" Serial 10 | The desire for freedom is not based on hatred of the world

"The Six Steps of Wind's Talk" Serial 11 | Wind recounts how he achieved the first step: wanting freedom more than wanting the world.

"Six Steps to Wind" Serial 12 | Wind: I saw what Lester Levenson (The Sedona Method) said about all happiness coming from within, and I decided to go towards freedom.

"Six Steps to Freedom" Serial 13 | If you truly decide to be free, you will do it immediately; if you truly decide to be free, you will not stop until you reach freedom.

"Six Steps to Talking About Freedom" Serial 14 | Whether or not to decide on freedom is entirely a matter of free will; no person or thing can make that decision for you.

Untitled 2021-12-02

Untitled 2022-02-18

Six Steps of Wind Talk
Foreword

The release method is the only simple and efficient way to achieve freedom today.

Explanation of the 1992 Original Release Method course video

The Six Steps to Freedom

About the six steps

Feng Tan's Six Steps: Step 1

Feng Tan's Six Steps Step 2

Feng Tan's Six Steps: Step 3

Feng Tan's Six Steps: Step 4

Feng Tan's Six Steps: Step 5

Feng Tan's Six Steps Step 6

Appendix 1: After experiencing the simplicity and efficiency of release, I abandoned all other methods.

Appendix II: Wind: Nothing else is needed besides the six steps. Whatever happens, it's just the six steps.

Appendix Three: Implement the six steps; either you solve it within one or two months, or you'll never be able to do it in your lifetime.

Appendix 4: By taking full responsibility for the entire world you create and remaining conscious of it, you can consciously create what you want.

Appendix 5: Every time you release something, you help everyone.

Appendix Six: Once enlightened, one goes astray.

Appendix 7: Men and women each have their advantages in the process of release; only by balancing these characteristics can the final goal be reached.

Appendix 8: Let us join hands to present the original release process authentically to everyone.

Appendix Nine: After improving yourself, don't forget to help others to further promote your own liberation.

Missing articles
The shortcut to freedom mentioned (1 article missing)
Lester Levenson (The Sedona Method) 's favorite and most practical teaching: Everything is gained simply through liberation.
Wind: By following the six steps, the entire journey can be completed in one to two months, reaching the destination.
A key aspect of emphasizing goals and setting them is...
A Conversation with a Master | Lester Levenson (The Sedona Method) Levenson's Teachings Emphasize External Recognition and the Entire Process of Achieving Freedom
By practicing "get everything you want simply by letting go," you can achieve this through six steps.
How can I quickly and empirically achieve the first step?
After achieving freedom through the six steps of the Liberation Act, Kam left a letter (click the link to view).

The Wind's Conversation with the Six Steps (Part 1)

The Wind's Conversation with the Six Steps (Part Two)

The Wind's Conversation with the Six Steps (Part 3)

The Wind's Conversation with the Six Steps (Part Four)

The Wind's Conversation with the Six Steps (Part 5)

The Wind's Conversation with the Six Steps (Part Six)

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Lester Levenson (The Sedona Method) 's explanation of the release method

End of Table of Contents

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[PDF Title: Wind (Feng) ‘s commentary on Lester Levenson (The Sedona Method) Six Steps and Lester Levenson (The Sedona Method) Levenson’s The Sedona Method .]